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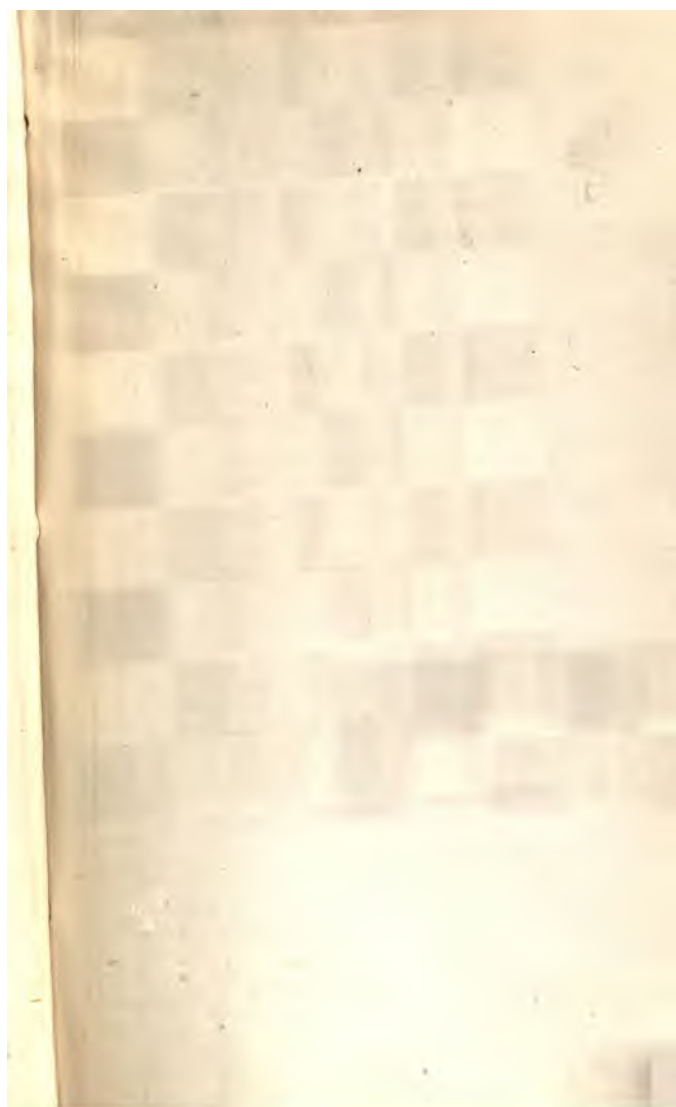
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BEQUEST OF  
**GEORGINA LOWELL PUTNAM**  
OF BOSTON

Received, July 1, 1914





## The Ten Commandments

1.<sup>st</sup> I am the Lord thy God,  
who brought thee out of the land of  
Egypt, and out of the house of bondage.  
Thou shalt not have strange Gods  
before me. Thou shalt not make  
to thyself a graven thing, nor  
the likeness of any thing that is  
in heaven above or in the earth beneath,  
or in the waters under the earth. Thou  
shalt not adore them nor serve them.

2.<sup>nd</sup> Thou shalt not take the name of  
the Lord thy God in Vain.

3.<sup>d</sup> Remember thou keep holy the Sabbath  
day.

4.<sup>th</sup> Honor thy father and thy mother.

5.<sup>th</sup> Thou shalt not kill.

6.<sup>th</sup> Thou shalt not commit adultery.

7.<sup>th</sup> Thou shalt not steal.

8.<sup>th</sup> Thou shalt not bear false  
witness against thy neighbor.

9.<sup>th</sup> Thou shalt not covet thy  
neighbor's wife.

10.<sup>th</sup> Thou shalt not covet thy  
neighbor's goods.



(19)

*Gen. Cat  
(Popery)*

2-6

THE  
**CEREMONIES OF LOW MASS,**

ACCORDING TO THE

RUBRICS OF THE MISSAL,

**DECREES OF THE POPES,**

AND OF THE

**CONGREGATION OF SACRED RITES,**

AND THE OPINIONS

**OF THE MOST EMINENT RUBRICISTS.**

*Translated from the French of — Baron*

*(see p 122 to end of French ed.)*  
TO WHICH IS ADDED,

AN ARTICLE ON THE

*(see p 122 to end of French ed.)*

**CELEBRATION OF TWO MASSES,**

AND A GREAT NUMBER OF USEFUL OBSERVATIONS CONNECTED WITH  
THE SAME DIVINE SACRIFICE.

**NEW EDITION.**

SUPERIORUM PERMISSU.

DUBLIN :

PUBLISHED AT THE DEPOSITORY, 23, ESSEX QUAY

1846.



The word *Missa* is but corruption of the word  
*Misere* from the Latin *Miserere*, who, in  
the letters of the Egyptians, designates the  
religious assembly, with these words  
*Ha missa est* - that is - *Ye may return* -

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C 9525.23.10 July 1, 1914.

Bequest of  
Georgina Lowell Putnam.

"Quanta cura adhibenda sit, ut sacrosanctum Missæ sacrificium omni religionis cultu ac veneratione celebretur, quivis facile existimare poterit, qui cogitavit, maledictum in sacris Litteris eum vocari, qui facit opus Dei negligenter. Quòd si necessariò fatemur nullum aliud opus adeo sanctum ac divinum à Christi Fidelibus tractari posse, quam hoc ipsum tremendum mysterium, quo vivifica illa hostia, quæ Deo Patri reconciliati sumus, in altari per Sacerdotes quotidie immolatur; satis etiam apparet, omnem operam et diligentiam in eo ponendam esse, ut quantà maximà fieri potest interiori cordis munditià et puritate, atque exteriori devotionis ac pietatis specie peragatur."

Con. Trid. Sess. 22. *Decr. de observandis et evitandis in celebratione Missæ.*

"Non pro libito inventi, et irrationabiliter inducti, sed recepti, et approbati Catholicæ Ecclesiæ ritus, qui in minimis etiam sine peccato negligi, omitti, vel mutari haud possunt, peculiari studio, ac diligentia servantur. Quamobrem Episcopis districte præcipimus, ut contraria omnia, quæ...irrepsisse compererint, detestabiles tanquam abusus, et corruptelas prohibeant, et omnino studeant amovere....cum non quod fit, sed quod fieri debet, sit attendendum: et regula est non cantari, nisi quod legitur esse cantandum."

Benedictus XIII. in *Concilio Romano*, tit. 15, cap. 1.

*In the Pagan Mythology men are  
said of the Gods who were Patrons  
of herds — and worshipped as such  
the same as in the Romish religion*

## PREFACE TO THE NEW EDITION.

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THE present work appeared first in 1841, and was so favourably received by the Clergy throughout the British dominions, that a considerable Edition has been since exhausted.

The Editor of the work, at the period of its publication, was engaged in the laborious duties of the Mission in a rural district. But since that time his residence in college has enabled him to devote himself more fully to the study of Liturgical Science, and his sole occupation consisting in the care of young Levites destined to the Ministry of the Holy Altar, it is presumed that every care has been taken to render this book fit for its important purpose.

Visits to most of the Catholic countries, and close observation of the sacred rites of the Church as practised in them, together with the possession and constant perusal of the most authentic ritual works, are also among the reasons which justify

a hope that the present compilation will be found accurate.

Attention is respectfully directed to the Chart opposite the title page. It was published for the College of the *Propaganda*, and contains the substance of the *Rubricæ generales* at the head of the Missal, together with an excellent Epitome of the *Ritus celebrandi Missam*.

The proceeds of the sale of this Edition are to be exclusively devoted to that meritorious Institution, St. Mary's Asylum, Drumcondra.

### *Defects of the Mass.*

#### The Roman Catholic Mass and Worship of Corpus

##### Christi.

The Roman Missal enumerates certain defects which render the consecration null and void; and, if these occur, Roman Catholics, according to the doctrines of their own Church, are bound to give the worship due to the supreme God to a little water composed of flour and water. The following rubrics, relating to the defects of the Mass, we extract from the Roman Missal:—

On the defects of the Bread.—If the bread be not wheaten, or, if wheaten, it be mixed with grain of another kind in such quantity that it remain not wheaten bread, or if otherwise corrupted, the sacrament is not made. If it be made of rose-water, or of any other distilled water, it is doubtful whether consecration takes place. If the consecrated host disappear, either by some accident, as by the wind, or by a miracle, or taken by some animal, and cannot be found, then let another be consecrated.

On the Defects of the Wine.—If the wine have become altogether vinegar, or altogether putrid, or be made of sour or unripe grapes, or so much water mixed with it that the wine is corrupted, the sacrament is not made.

On the Defects of the Minister.—If any person does not intend to consecrate, but to act deceitfully; likewise if some hosts remain through forgetfulness upon the altar; or if any part of the wine or any host lie hid, when he does not intend to consecrate any besides what he sees; likewise if he have before him eleven hosts, and intend to consecrate only ten, without determining what ten he intends—in these cases he does not consecrate, because intention is required.

*See page 94 of this book —*

*and page 111 — Les cérémonies de la*  
*Mass —*

# THE CEREMONIES OF LOW MASS

&c. &c.

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## ARTICLE I.

### *General remarks on the Ceremonies of Mass.*

The ceremonies to be observed by the Priest who celebrates the divine mysteries, may be classed under several heads:—the inclinations of the body; the disposition of the hands, and of the feet; the direction of the eyes, the inflections of the voice.

#### § I. *Of the inclinations of the body.*

1. There are four kinds of inclination: the simple, or that of the head; the moderate, or that of the shoulders; the profound, and the genuflection.

The simple inclination is formed by bowing the head notably, and by slightly bending the shoulders at the same time.

Many Rubricists\* distinguish three inclinations of the head:—first, that which is made to the blessed Sacrament to the Cross, and at the name of Jesus; second, that which is made at the name of Mary; and third, that which is made at the name of the other saints, or of the reigning Pontiff.

The first, called simply the inclination of the head

\* Mèrati, Romsée, &c.



the *greatest*; and is made, as we have already described it, by accompanying a notable inclination of the head with a slight one of the shoulders. The second is called the *intermediate*; and may be made by inclining the head alone notably. The third is called the *least*; and is made by bowing the head slightly.\* Some experience will be necessary in order to observe these distinctions.

2. The moderate inclination consists in bowing the head and shoulders somewhat more than in the inclination of the head. It holds an intermediate place between the simple and profound inclinations.

3. In making the profound inclination, the body is bent in such a manner that the Priest, by extending his arms, could touch his knees with the extremities of his fingers.

In order to perform this action, as well as the preceding one, in a proper manner, he should withdraw a little from the Altar, before commencing either, especially when he has to kiss the Altar afterwards.

4. Whenever the Rubric simply prescribes a genuflection to be made by the Priest, it is always understood of that which is made on one knee.† In order to make it with propriety, the body is to be erect, the head gently inclined,‡ and the right knee lowered to the ground, so as to approach the side of the heel of the left foot. When the Priest is at the Altar, he should withdraw his left foot a little, before making a genuflection; and extending his arms, should place his hands, as far as the wrists, upon the Altar.

\* *Manuel des Cérémonies Romaines.*

† When a genuflection is to be made on both knees, the Rubric states it. The Priest, on this occasion, joins his hands before his breast.

‡ *Manuel des Cèrèm. Romaines.* Romsée and some others, however, say that the head ought to be erect. The rule given in the text seems to be more natural and graceful.

§ II. *Of the disposition of the hands, and of the feet.*

5. In the Mass, we find seven positions of the hands.

✱ The first is when the hands, joined, are held a little below the breast. The right thumb, during this position, is crossed on the left (except from the Consecration to the Ablution); the other fingers are extended, and joined in such a manner as to admit no interval between them, and the elbows recline gently against the hips.

6. The second consists in placing the hands, thus joined, on the Altar. The ends of the little fingers, always united to the others, should touch the front of the Altar, even after the Consecration,\* and the extremities of the other fingers are to rest on the Altar.

7. The third consists in extending the hands in order to elevate them, either when they are to be joined immediately after or left extended. When first separated, they should be held straight, without any lowering of them, or any bending of the wrist; and, thus apart, they should be raised to the height of the shoulders.

8. The fourth is to maintain the hands thus uplifted. To form this position properly, the Priest should keep his hands raised to the level of his shoulders, without exceeding the limits of his body, and in such a manner that the hands may be in a straight line with the arms, as far as the elbows, which should rest against the hips. The palms will, moreover, face each other, the wrists be straight, and the fingers extended and united, except after the Consecration, when the thumbs and forefingers are to be separated from the others, and joined together at their extremities.

\* *Gavantus, Lohner, and many others draw this conclusion from the Rubrics, tit. iv. n. 1. Their decision is supported by the Congregation of Rites, 7 Sept. 1816.*

9. The fifth consists in extending the hands upon the Altar. Before the Consecration, the palms of the hands are placed upon the Altar Cloth; and afterwards, upon the Corporal.

10. The sixth is to hold the hands, united and extended, over the Chalice and the Host, which action occurs once: that is, in the Canon of the Mass. The palms are to be turned towards the Altar, and the right thumb crossed on the left, over the hands.

11. The seventh occurs when one of the hands is employed in making the sign of the Cross, or similarly engaged, and the other remains at rest. The general rule for the sign of the Cross is—that the Priest, when he makes it on himself or the assistants, places his left hand under his breast, and with the right, extended, draws a vertical line from his forehead to his breast, which line he terminates above his left hand; this first line he intersects by another, drawn transversely from the left to the right shoulder; and he finally rejoins his hands. When he makes the sign of the Cross on himself, the palm of his hand is turned to his face. When he makes it on others, or blesses any thing, the little finger of the right hand is directed to the persons, or the objects, he blesses. If the Priest make any sign of the Cross, or any blessing, on the Altar, or if he turn the leaves of the book, his other hand is not left suspended aloft, but he places it on the Altar, unless it is employed in holding the foot of the Chalice, or otherwise engaged. When the sign of the Cross is made on the Missal, the left hand is to be extended upon it.

12. To make the sign of the Cross over the Chalice and Host conjointly, the Priest places his left hand on the Altar, and, with the right, draws a line of about

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seven or eight inches\* from the centre of the Pall directly over the Host (but without lowering his hand thereto), holding his little finger opposite the Pall, as was prescribed in the foregoing number. His hand now returns by this line, until his little finger reaches the front margin of the Pall, where he intersects the first line by another, drawn transversely from left to right, and not exceeding the limits of the Pall. If the hands are not then to be extended, the right hand returns below his breast, where it is met by the left which it rejoins. The sign of the Cross over the Chalice and Host, separately, or over the Cruets, &c., is made in the same manner, with the exception that it is never to exceed from two to three inches. The Rubric further requires the Priest to join his hands before commencing to form the sign of the Cross.

- \* 13. With regard to the feet, the Priest, when he is erect and stationary, should have his heels close together. Before going up to the Altar, he should withdraw one foot a little, and, raising the opposite knee, should first place the extremity, and then the entire of the foot on the step: by this precaution he avoids tearing the Alb. On going or coming alongside the Altar, he is always to proceed in a straight direction, so as to present his side (but not his face, even in part) towards it. To repair with more ease to the place where he proposes to go, he may advance the right foot first, if he go to the Epistle corner; and the left, if he go from the Epistle corner to the middle of the Altar, or from thence to the Gospel corner. By this means, he will arrive at each corner, in three or four steps, which he will extend or contract according to the dimensions of the Altar.

\* Deduced from Gavantus and all the Rubricists. See A  
XX. n. 41.



§ III. *Of the direction of the eyes, and of the inflections of the voice.*

14. When it is prescribed by the Rubric to raise the eyes to Heaven or to the Cross, it is not necessary, for that purpose, to throw the head backwards; it is sufficient to raise it slightly. Neither is it required, when the Priest is directed to keep his eyes fixed on the blessed Sacrament, to bow the head, unless the Rubric prescribes it. It is further of importance to observe, that, whenever the Priest turns to the people, it is incumbent on him to have his eyes modestly cast down, without fixing them on any object whatever.

15. With regard to the voice :—the Rubric points out three inflections of it: the high, the moderate, and the low. The Priest pronounces those parts which are to be said in *a low voice*, in such a manner as to be heard by himself, without being heard by the assistants. The parts which are to be said in *a high voice*, are to be uttered in a distinct and intelligible manner, with a solemn and uniform tone, audible to all around, and calculated to inspire devotion, yet not so loud as to interrupt other Priests, if they celebrate near him at the same time. The moderate voice takes a medium between the high and the low tone, and should be sufficiently elevated to enable those, who immediately surround the Priest, to hear him.

These general principles being laid down, we shall not have further occasion to revert to them during our exposition of the particular ceremonies of the Mass.

## ARTICLE II.

*Of the Preparation : what the Priest is to do in the Sacristy.*

16. The Priest who is about to celebrate Mass should have recited, at least, Matins and Lauds. He will apply himself for a suitable time to mental prayer ; and although there may not be a precise obligation to say the prayers commencing with *Ne reminiscaris*, in the beginning of the Missal, yet it is laudable to prefer the prayers of the Church to any particular devotion. Finally, he should not omit the devout protestation, *Ego volo celebrare Missam*, in reciting which, beside gaining the Indulgence, he can not only prepare the *Memento* for the living and dead ; but also make an individual application of the Sacrifice for those for whom he is bound to offer it.—*Rubr. t. 8. n. 3.* Then, clad with a Soutanne,\* he proceeds to the place in the Sacristy where the vestments suited to the Mass† are prepared ; or, otherwise, he prepares‡ them himself. Then absorbed in recol-

\* The Rubric prescribes that a Surplice be worn, if it can be conveniently procured. This has fallen into disuse, generally, even at Rome.

† See *Traité des SS. Mystères, chap. 10. n. 12.*

‡ Half of the front of the Chasuble should hang from the place where the Vestments are laid, and the back should be doubled. If, however, the quality of the Vestment do not allow it to be folded, it may be put farther in, and at full length. 2°. The Stole may be folded in four parts, and laid across the Chasuble ; or the ends of it may be placed on each side of the Chasuble, and the top across it. 3°. The Maniple is to be arranged so as to form a Cross with the Stole. 4°. The Cincture, either across the Maniple and in four, or in the shape of a circle or an M. 5°. The sleeves of the Alb may be crossed underneath, and half the back raised, 6°. The Amice is to be laid at full length, the right side up, and the strings festooned on it.

lection, and not speaking to any person without necessity he proceeds to register the Missal;\* finds out the Mass† which he is to say, and, to preclude embarrassment during the holy Sacrifice, applies a distinct marker to each Oration, &c., and closing the book, may hand it to his attendant to be laid by him on the Altar.

17. He now washes his hands, saying in a low voice:

*Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire.* Then taking the Chalice, he places on it a clean Purificator,‡ hanging equally on either side.

2ndly.—The Paten on which he lays a large Host, having previously passed his thumb and forefinger around the edge, to remove loose particles, and having marked it

\* The Missal ought to have a Cross, or an image of the Titular, on the cover. *De mensuris*, &c. apud Gav.

† Generally speaking, the Mass ought always to agree with the Office, and hence if the Priest celebrate in a Church where the Office differs from his own, he should (when the rite, and the colour of the Vestments, are the same as in his own Church) say Mass in accordance with his office; but if the rite differ, or the colour of the Vestments, he ought to uniform with the Church where he celebrates. If, however, this rite be semi-double, and the celebrant have read a double Office, he ought, if he can conveniently do so, say Mass in accordance with his Office.—C. S. R. 12th Nov. 1831. *Espos.*

*Sacerdotes sive Saculares, sive Regulares debent semper quod colorem se uniformare Ecclesiæ, in qua celebrant, et possunt apponere commemorationem octavæ, quæ in illa Ecclesia occurrit.*

*Sacerdotes celebrantes in alienis Ecclesiis; in quibus peragitur festum cum solemnitate, et concursu populi, debent se uniformare ritui, et colori earundem Ecclesiarum, in aliis vero diebus possunt. Quando in Ecclesia, in qua celebrant, non prohibentur Missæ private defunctorum, tunc non tenentur se uniformare neque quoad colorem.*  
—S. R. C. 11 Junii, 1701. 7 Maii, 1746.

‡ The Purificator ought to have a small Cross in the middle. *De mensuris propriis*, &c. apud Gavant. The linen of which it is made should neither be very fine, nor coarse. Gav.—*Ibid.*

with the Paten,\* that it may be broken with greater facility. 3rdly. The Pall, which, according to the Rubric, should be of linen on both sides.† 4thly.—The Veil, which the Rubric requires to be of silk; it is further necessary that it should cover the foot of the Chalice in front. 5thly. The Burse, provided with a clean Corporal, in which there should not be holes, or darning, on the side where the Host is laid,‡ lest fragments should adhere to it. The opening of the Burse should be towards the Priest, unless the position of the Cross on it requires a different direction.

18. The Chalice being prepared, the Priest comes to the Vestments,§ which should be more or less neat and precious, according to the rank or solemnity of the Festival, but never soiled or torn. He takes off his cap, lays it down, but not on the Burse or the Missal, and makes the sign of the Cross|| (although the Rubric does not mention it), because it is generally made at the commencement of every important action. He then takes the Amice by the strings, kisses the Cross in the middle of it,¶

\* It would be desirable to have this line traced in the moulds, as is done in some places. If a Priest have only one Host, it would be dangerous to mark it with the Paten.

† *In Sacrificio Missæ uti non potest Palla a parte superiori drapo serico cooperta.* S. R. C. 2 Jan. 1701.

‡ A small Cross may be worked, in red or blue, on the Corporal, in order that the Host may always be placed on the same side. Such Cross should be near the border. *Gav. Mérat. The Corporal should be of beautiful linen.* Gav.

If there be a Sacristy, the Vestments should not be taken, by a Priest, at the Altar. If there be no Sacristy, he should vest at a table on the Gospel side; otherwise at the Altar, not in the middle, (which is only done by Bishops,) but at the Gospel side.

This should not be done with the Amice, but before taking it.

¶ The top of this Cross ought to be two fingers width from upper border. *De mensuris propriis sacræ Supellectilis,*



puts it on his head, and lowering it immediately on his shoulders, adjusts it around his neck, so that neither his collar nor Soutanne shall appear; and, after crossing the strings upon his breast, the right being over the left, passes them behind, and ties them in front with a loose knot. Meantime, he says, in a low voice, the prayer: *Impone, Domine, capiti meo galeam salutis, ad expugnandos diabolicos incursus.*

19. He takes the Alb, without kissing it, and, putting it completely over his head, passes his arms successively through each sleeve, beginning with the right; he fits the Alb about his neck, fastens it there, and says at the same time: *Dealba me, Domine, et munda cor meum, ut in sanguine Agni dealbatus, gaudiis perfruar sempiternis.* The sleeves of the Alb should fully cover the Soutanne; and, if they be too long, the Priest should draw them up and confine them with pins, that they may not slip down on his hands during Mass.

20. Taking the Cincture,\* or receiving it from the Server, he girds his loins, and not his breast or under his arms, saying: *Præcinge me, Domine, cingulo puritatis, et extingue in lumbis meis humorem libidinis, ut maneat in me virtus continentiae et castitatis.* At the same time he adjusts the Alb in such a manner that its folds may be equally distributed around, and that, being lifted about a finger's breadth from the floor, it cannot come down lower and impede him in walking.

21. He takes the Maniple, kisses the Cross, and passing it over his left arm, fastens it near his elbow, but

Gav. Besides the collars, the Amice should cover the back, shoulders, and breast. Gav.

\* The Cincture may be of the colour of the Vestments. C. S. R. 8 June, 1709. More proper that the Cincture be of linen than of silk. C. S. R. 22 Jan. 1701.

not above it, so that it may not slip down, saying the prayer: *Merear, Domine, portare manipulum fletus et doloris, ut cum exultatione recipiam mercedem laboris.*

22. Then taking the Stole in both hands, he kisses the Cross which is in the middle, saying: *Redde mihi, Domine, stolam immortalitatis, quam perdidisti in prævaricatione primi parentis; et quamvis indignus accedo ad tuum sacrum mysterium, merear tamen gaudium sempiternum;* he then puts it around his neck,\* and arranges it before him, so that it may fall equally on each side; he afterwards crosses both ends of the Stole, first passing towards his right the one which hangs on his left side, and drawing over it the other end which hangs upon his right. He, next, confines the Stole with the extremities of the Cincture, which he allows to hang on each side under his arms, and not behind his back.

23. Lastly, he puts on the Chasuble, without kissing it, and ties it with the strings, reciting the prayer: *Domine, qui dixisti; jugum meum suave est, et onus meum leve; fac ut istud portare sic valeam, quod consequar tuam gratiam. Amen.* He may then attach a handkerchief to the Cincture, or to the strings of the Chasuble, but it should be perfectly clean and not visible beneath the Chasuble.

### ARTICLE III.

*On leaving the Sacristy, and approaching the Altar.*

24. The Priest, now attired in the Sacerdotal ornaments, puts on his Cap; takes the Chalice, *per nodum*,

\* The Amice may be here raised a little, that the Stole may not immediately touch the head.

9. The fifth consists in extending the hands upon the Altar. Before the Consecration, the palms of the hands are placed upon the Altar Cloth; and afterwards, upon the Corporal.

10. The sixth is to hold the hands, united and extended, over the Chalice and the Host, which action occurs once: that is, in the Canon of the Mass. The palms are to be turned towards the Altar, and the right thumb crossed on the left, over the hands.

11. The seventh occurs when one of the hands is employed in making the sign of the Cross, or similarly engaged, and the other remains at rest. The general rule for the sign of the Cross is—that the Priest, when he makes it on himself or the assistants, places his left hand under his breast, and with the right, extended, draws a vertical line from his forehead to his breast, which line he terminates above his left hand; this first line he intersects by another, drawn transversely from the left to the right shoulder; and he finally rejoins his hands. When he makes the sign of the Cross on himself, the palm of his hand is turned to his face. When he makes it on others, or blesses any thing, the little finger of the right hand is directed to the persons, or the objects, he blesses. If the Priest make any sign of the Cross, or any blessing, on the Altar, or if he turn the leaves of the book, his other hand is not left suspended aloft, but he places it on the Altar, unless it is employed in holding the foot of the Chalice, or otherwise engaged. When the sign of the Cross is made on the Missal, the left hand is to be extended upon it.

12. To make the sign of the Cross over the Chalice *and Host conjointly*, the Priest places his left hand on *the Altar, and, with the right, draws a line of about*

seven or eight inches\* from the centre of the Pall directly over the Host (but without lowering his hand thereto), holding his little finger opposite the Pall, as was prescribed in the foregoing number. His hand now returns by this line, until his little finger reaches the front margin of the Pall, where he intersects the first line by another, drawn transversely from left to right, and not exceeding the limits of the Pall. If the hands are not then to be extended, the right hand returns below his breast, where it is met by the left which it rejoins. The sign of the Cross over the Chalice and Host, separately, or over the Cruets, &c., is made in the same manner, with the exception that it is never to exceed from two to three inches. The Rubric further requires the Priest to join his hands before commencing to form the sign of the Cross.

✱ 13. With regard to the feet, the Priest, when he is erect and stationary, should have his heels close together. Before going up to the Altar, he should withdraw one foot a little, and, raising the opposite knee, should first place the extremity, and then the entire of the foot on the step: by this precaution he avoids tearing the Alb. On going or coming alongside the Altar, he is always to proceed in a straight direction, so as to present his side (but not his face, even in part) towards it. To repair with more ease to the place where he proposes to go, he may advance the right foot first, if he go to the Epistle corner; and the left, if he go from the Epistle corner to the middle of the Altar, or from thence to the Gospel corner. By this means, he will arrive at each corner, in three or four steps, which he will extend or contract according to the dimensions of the Altar.

\* Deduced from Gavantus and all the Rubricists. See Art.  
xx. n. 41.



other inclination. He ascends the steps, successively, until he reaches the middle of the Altar, where he makes a simple inclination to the Cross.

Here, it may be observed, that whenever the Priest leaves the middle of the Altar, he is to salute the Cross by an inclination of the head, unless he has previously kissed the Altar, or made another inclination. He, also, inclines his head to the Cross, as often as he returns to the middle of the Altar, provided that he is not immediately to kiss it, or to make some other inclination.

30. Having laid the Chalice on the Altar at the Gospel side, the Veil turned to himself and not to the Tabernacle, the Priest takes the Burse in both hands and places it upright on the middle of the Altar. He then takes out the Corporal with his right hand, and leaving it in the middle of the Altar, places the Burse, with the same hand, against the *Gradus*,\* on the Gospel side, keeping his left hand on the Altar. He, next, spreads the Corporal, with both hands, in the centre of the Altar, leaving the front part folded down; and, taking the Chalice, covered with the Veil, in his left hand, and putting his right hand over it, he places it on the Corporal, at such a distance from the *Gradus*, or the Tabernacle, that the head may not touch the Chalice, when the Celebrant kisses the Altar.

*ante altare SS. Sacramenti tam expositi, quam in Tabernaculo reconditi, debet ne genuflectere in plano presbyterii, an in infimo gradu Altaris? Resp. Serventur Rubricæ, sed in accessu, et recessu in plano est genuflectendum: in infimo autem gradu quoties genuflectere occurrat. S. R. C. 12 Nov. 1831.*

\* It ought to be placed against the *Gradus*, or thereon, in such manner that the Cross, or other figure, may be upright, and that a candle may not drop on it. It would be better that the opening of the Burse should be towards the middle of the Altar; and it should be placed so, if the proper position of the Cross, or other figure, permit it.

31. As the Host is always to occupy the same place on the Corporal, it is desirable that the Priest, when folding the Corporal after the Communion, should be careful to raise up the anterior portion of it first, and to refold the other on it; so that, when unfolding it before Mass, it will be sufficient to spread the side that is uppermost, leaving the other folded down until the Offertory.

32. If there be many particles to be consecrated, the Priest puts them in a Ciborium, or other blessed vessel, with a Paten or a Pall over it, if it have no cover; and places it on the Altar-stone beside the Chalice.\* If there be only a few particles, and if they fit on the Paten, he will put them thereon, when preparing the Chalice in the Sacristy, or, at least, before the Offertory, taking care to place them under the large Host; or, if the Paten cannot contain them, he will place them on the Corporal, towards the Gospel side, somewhat in advance of the Chalice.

33. Having regulated the Chalice, he makes, with hands joined, a simple inclination to the Cross, and turning his left side to the Altar, goes to the Epistle corner, moving in the ordinary and not in a lateral direction. On his arrival, he opens the Missal at the Introit, and registers it according to what he is to read, if he have omitted doing so before. He then returns, with hands joined, to the centre of the Altar, bows to the Cross, and, without any delay,\* turning half-round by his right, then moving his right foot a little towards the Gospel corner, in order

\* The Rubric says *retro post Calicem*. If the size of the Altar-stone do not allow this to be observed, the Ciborium may be placed on either side; but, according to the practice at Rome and the *Espos. delle s. Cerim.*, ought, before being uncovered, to be brought near the large Host, for the Oblation, and for the Consecration. See n. 65 and 80.

† *Méreti, Romsée, &c.*

to avoid turning his back to the Cross, he descends to the foot of the Altar.

#### ARTICLE IV.

##### *From the commencement of Mass to the Introit.*

34. Having descended the last step, the Priest turns on his left to the Altar, his hands joined before his breast,\* and makes a profound inclination to the Cross, or a genuflection on the lowest step,† if the blessed Sacrament be in the Tabernacle. Then standing erectly, without making any other inclination, he commences Mass by forming upon himself the sign of the Cross. He first puts his left hand under his breast, and raises the right to his forehead, saying aloud: *In nomine Patris*; when he touches his breast, he says: *et Filii*; his left shoulder, *et Spiritus*; his right shoulder, *Sancti*; and rejoining his hands, he says: *Amen*.‡ Having thus commenced, the Priest no longer regards what passes at any other Altar, not even the Elevation.

35. He says, in the same tone of voice, the Antiphon *Introibo* and the psalm *Judica*, taking care not to commence any verse until the Server has concluded the preceding one. At *Gloria Patri*, he bows his head, and then repeats the Antiphon *Introibo*. On saying *Adjutorium nostrum*, &c., he makes on himself the sign of the Cross, which he ought to finish with the word *Domini*.

\* See n. 5.

† The difference of opinion observed, in the note on n. 29, is not extended to this second genuflection.

‡ This manner of blessing is taught by Méraiti (*part. 2, tit. 3, n. 9.*) and by others. The *Esposizione delle s. Cerim.* says that the *hand should pass from the left to the right shoulder, while the Priest says et Spiritus Sancti*. This seems to be the most accurate method prescribed by any Ritualist.



36. When he begins the *Confiteor*, he inclines profoundly, having his hands joined before his breast, but not lowered in the least. At low Mass, he does not turn towards the Server at the words : *vobis fratres . . . vos fratres*. Before saying *meâ culpâ*, &c., he puts his left hand under his breast ; and, pronouncing these words, strikes his breast three times with his right hand, not with the palm, but with the extremities of the fingers, which should be joined together and somewhat bent. In this action, which ought to be performed without precipitation or vehemence, he must avoid extending his hands beyond the limits of his body. After *meâ maximâ culpâ*, he rejoins his hands, and remains inclined until (the Server having said *Misereatur tui*, &c.) he answers : *Amen* ; upon which he resumes his former attitude. When the Server has recited the *Confiteor*, the Priest repeats *Misereatur vestri*, without inclining, or turning his head towards him. He makes the sign of the Cross, saying *Indulgentiam* ; and, at this word, he puts his hand to his forehead ; to his breast, at *absolutionem* ; to his left shoulder, at *remissionem* ; to his right shoulder at *peccatorum nostrorum* ; and, rejoining his hands, concludes the prayer.

37. Then inclining moderately, he says *Deus, tu conversus*, &c., and remains in the same position until *Oremus* inclusively, which he also pronounces\* aloud, extending his hands,† and immediately rejoining them. He then becomes erect, and, saying in a low voice, *Aufer*

\* The *Esposizione delle s. Cerim.* justly reproves dwelling too long on, or as it were doubling, the first syllable of the word *Oremus* ; this defect is very common.

† Some Rubricists, resting on the *Ceremoniale Episcoporum*, l. 1, c. 19, n. 3, prescribe that the hands should be raised a little at *Oremus*, and on similar occasions.

*a nobis*, ascends the steps slowly, in order that he may not conclude the prayer until he reaches the middle of the Altar.

38. On arriving there, he inclines moderately, lays his hands upon the Altar, and says, in a low voice, *Oramus te*, &c. At the words *quorum reliquiae hic sunt*, he extends his hands on the Altar, on either side of the Corporal, (if it be not too wide,) the palms touching the Altar Cloth, and kisses the Altar in the middle.

This observation will guide the Priest, during the remainder of Mass, whenever he kisses the Altar, except that, from the Consecration to the Communion, he puts his hands on the Corporal.

39. He finishes the prayer while assuming the erect posture ; and here we ought to observe that whenever the Priest, after kissing the Altar, or making any inclination, changes his place or turns to the people, it is required that he assume an attitude perfectly erect before he commences these movements.

## ARTICLE V.

The Introit, the *Kyrie*, and the *Gloria in excelsis*.

40. Then, without making any inclination, the Priest goes to the Epistle corner, where, turned to the Missal, he reads the Introit aloud, making the sign of the Cross on himself while commencing, and continuing with hands joined. If the name *JESUS* occur in the Introit, he turns to the Cross and makes an inclination of the head ; at the name of *MARY*, or that of the Saint, whose Mass is said, the reverence is made towards the book. At *Gloria Patri*, he bows towards the Cross ; after *Spiritu Sancto*, he becomes erect, and turning to the book continues :

*Sicut erat*; he then repeats the Introit, but does not make the sign of the Cross.

41. Having entirely finished the Introit, he goes to the middle of the Altar, where he makes a simple inclination to the Cross; then he recites, alternately with the Server and without precipitation, the *Kyrie eléison*.

42. If Prophecies be read, as on quarter-tense Saturday in Pentecost week, the Priest, after making an inclination to the Cross, returns to the Epistle corner to say the Oration, &c. During the Prophecies he places his hands on the book, as is prescribed for the Epistle in No. 54. When they are concluded, he returns to the middle of the Altar, where he says the *Gloria in excelsis*, but on arriving there he makes no inclination of the head, because he is to make one, immediately after, at *Deo*.

43. After the last *Kyrie*, or after the Prophecies, as we have observed, if the *Gloria in excelsis*\* is to be said, the Priest extends his hands, elevates them to the height of his shoulders, without raising his eyes, and says, aloud, at the same time: *Gloria in excelsis*; at the word *Deo*, he rejoins his hands, as before, and bows his head towards the Cross.

44. He continues, with hands joined; and makes a simple inclination towards the Cross, 1° at *Adoramus te*; 2° at *Gratias agimus tibi*; 3° at *Jesu Christe*; 4° at *suscipe deprecationem nostram*; 5° at *Jesu Christe*. At the words *cum Sancto Spiritu*, &c., he makes the sign of the Cross, and rejoins his hands, saying *Amen*.†

\* See *Traité des SS. Mysteres*, tom. 2, Dissert. III. n. 21.

† Gavantus, Bauldry, Quarti, Lohner, *Manuel des Cérém. Rom.* and the *Direttorio de' Riti*.

Romsée, however, the new edition of the *Espos. delle s. Cerim.* and some Authors cited by Méraü, do not state that the hands should be joined.

The Congregation of Rites, consulted on the matter, answered *Serventur Rubricæ*, 12 Nov. 1831.



## ARTICLE VI.

*The Oration or Collect.*

45. The *Gloria in excelsis* being finished, or, if it have not been said, after the last *Kyrie*, the Priest extends his hands on both sides upon the Altar, and kisses it in the middle; he then becomes erect, rejoins his hands, and without quitting the middle of the Altar, turns by the right towards the people; having turned completely round, he extends his hands, rejoins them immediately, and says at the same time *Dominus vobiscum*.<sup>\*</sup> Then with hands joined he goes to the Epistle corner to say the Oration, which is also denominated the Collect.

46. Having arrived at the Epistle corner, the Priest turns a little towards the Cross, extends his hands as has been said, and rejoins them immediately, saying aloud : *Oremus*, and inclining his head at the same time; then, turned towards the book, he extends his hands anew, and in the same tone of voice reads the Oration. At these words, *Per Dominum*, he rejoins his hands, and while he pronounces *Jesum*, inclines to the Cross. If the Oration terminate by *Qui tecum* or *Qui vivis*, he joins his hands at *in unitate*, without making an inclination or turning towards the Cross.

47. He also inclines his head towards the book when he pronounces the name of *MARY*, or that of saints whose festival he celebrates, or of whom he makes commemora-

\* The Priest does not extend his hands in order to say *Dominus vobiscum*, until he has turned completely towards the people, and he rejoins his hands before he returns to the Altar. He should withdraw a little from the Altar on this and like occasions, in order not to crush the Chasuble.

tion even at a votive Mass, and also at the name of the Pope, when he recites the Oration appointed to be said for him in the Missal; but in the common Oration *A cunctis*, he only inclines at the name of MARY.

48. If there be many Orations, the Priest says *Oremus* at the commencement of the first and second alone; and *Per Dominum*, or other suitable conclusion, only after the first and the last.\*

49. At Quarter Tense and on other days, when an Oration is to be said before each Prophecy, the Priest having recited *Kyrie eléison*, does not kiss the Altar; but makes an inclination towards the Cross, and returns to the Epistle corner, where he says *Oremus* as above, then *Flectamus genua*, if it is to be said, making at the same time a genuflection, and rising immediately, his hands being extended on the Altar. After the Server has answered *Levate* the Priest reads the Oration, having his hands extended.†

50. In the Oration *A cunctis*, and in the Post-communion which follows, at the letter N, the Priest ought to mention the name of the Patron or Titular of the Church or Chapel where he celebrates,‡ and not any

\* At the consecration of Bishops and at ordinations, the Oration of the day and that *pro Electo*, or *pro Ordinatis et Ordinandis*, are always said under the same conclusion.

† Every Priest may add the name of St. Joseph in the Collect *A cunctis*, before the names of SS. Peter and Paul, by the permission of Pius VII. Sept. 17, 1815.

Regulars, beside the Patron or Institutor of their Order, may also mention the Titular of the Church where they celebrate. *Merati*.

‡ The Patron to be named by the Priest in the Oration *A cunctis*, is always that of the place where he celebrates. Thus, if he celebrate in a Chapel altogether separated from the Parish Church, he does not mention the name of the Patron of the Parish Church, though the Chapel be within the Parish.



other name, placing it according to its rank; that is to say, the name of the Holy Angels, of S. John the Baptist, and S. Joseph, before that of Apostles, and the name of other Saints after the Apostles. If a votive Mass of the Patron be said, his name is omitted in the Oration *A cunctis*.

51. The same order should be observed in reciting the Orations at Mass, as in making commemorations at Lauds. The Orations prescribed in the Missal, *pro Ecclesia*, *pro Papa*, or such like, are then said: afterwards votive Orations or those of devotion, in which attention should be paid to the dignity of the Mysteries or Saints, to preserve order in the recitation.\* The Orations for the Dead are said before the last. When the Bishop prescribes an Oration, it is placed immediately after those of precept in the Missal; but such Oration is omitted on festivals of first class; at solemn Masses on festivals of second class, and also on the Vigils of Christmas and Pentecost, on Palm Sunday, and Thursday and Saturday in holy week.†

52. The number of the Orations varies with the rank of Feasts. On Doubles, only one is said, unless some

\* When the blessed Sacrament is exposed, the Oration thereof is to be added after those of precept; and, on festivals of the first and second class, under one conclusion, unless some commemoration is to be made. Decree of 16 Feb. 1737. When the blessed Sacrament is exposed in the *Ciborium*, and *ex publica causa*, this commemoration may likewise be made. C. R. S. 7 May, 1746.

† Every thing prescribed here is taken from different decrees of the Congregation of Rites: 7 Aug. 1627; 3 Mar. 1761; 7 Sept. 1816, and 15 May, 1819. The decree of 1816 states that an Oration prescribed *pro re gravi*, must be said in *Low Masses*, on festivals of first class, under one conclusion, and on festivals of second class under another conclusion. If the Oration be not *pro re gravi*, it is *always omitted* on festivals of first class, but may be added or *omitted ad libitum* on those of the second class.

Commemoration is to be made. On Sundays and Semi-doubles, three are generally said.\*

53. The Orations are terminated in the following manner: 1° If the Oration be addressed to the Father, without any mention being made of the Son or of the Holy Ghost, it is concluded thus: *Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus sancti Deus, per omnia secula seculorum.*

2° If being directed to the Father, there be made, in the commencement, mention of the Son, the conclusion is: *Per eundem Dominum nostrum*, and the rest as above.

3° If there be mention of the Son at the end, it is: *Qui tecum vivit et regnat in unitate Spiritus sancti Deus, per, &c.*

4° If the Oration be addressed to the Son, without any mention of the Father, the conclusion is: *Qui vivis et regnas cum Deo Patre, in unitate, &c.*

\* When the second or third Oration is marked *ad libitum*, the Rubric only means that the Priest is free to choose, but not to omit it altogether. Such Oration must be said even when a special Oration is prescribed by the Bishop. If he celebrate High Mass before a Superior or the Clergy assembled, it would not be commendable to chose the Oration *pro seipso Sacerdote*.

*Tertia Oratio dicenda ad libitum Sacerdotis potest esse vel de Sancto, vel de SS. Sac., vel de Patrono, de Passione, de Cruce, etc.* S. R. C., 2 Sept. 1741.

At votive Masses, the second Oration should be conformable to the Office. Solemn votive Masses alone are excepted from this rule.

The Orations need not be in an unequal number. See *Traité des SS. Mystères*, chap. 14, n. 4.

*Quando non prohibentur Missæ privatae defunctorum, potest in penultimo loco dici collecta pro particulari defuncto, dummodo non omittatur aliqua ex assignatis pro tempore, puta A cunctis.* S. R. C. 2 Dec. 1684.

5° If in an Oration directed to the Son, mention be made of the Father, it is terminated thus *Qui vivis et regnas cum eodem Deo Patre, in unitate, &c.*

6° Every time mention is made of the Holy Ghost in an Oration, to the conclusion, after *in unitate*, is added the word *ejusdem Spiritûs*, &c. The words *eumdem*, *eodem*, and *ejusdem*, however, are omitted, when the Oration to which they should be added, being joined to others, is not recited in the last place.

## ARTICLE VII.

### *The Epistle, Gradual, etc., as far as the Offertory.*

54. The prayers being finished, the Priest reads the Epistle in the same tone of voice, having his hands extended upon the book, or placed upon the stand, or extended upon the Altar [provided that in any case the hands touch the Missal]; or even holding the book. He inclines his head every time he pronounces the name of *JESUS*, or other names, according to the rule laid down above No. 40; but he does not make any inclination at the name of an Apostle, sometimes met in the title *Lectio Epistolæ*, &c., which is read on the day of his feast. He pronounces in a lower tone the last words of the Epistle, in order to warn the Server to answer *Deo gratias*. After which he continues, in the same posture, and in the same tone of voice, the reading of the Gradual and of what follows.

55. During the year, after the Epistle, the Gradual is said with its Verse, and then *Alleluia* twice; after which a Verse and a final *Alleluia*. In Paschal time, instead of the Gradual, *Alleluia* is said twice; then a Verse with an *Alleluia*, and another Verse, which is terminated by a final *Alleluia*. From Septuagesima

Sunday to Easter, a Tract is said instead of the *Alleluia* and Verse. But this Tract is omitted on Ferias from Septuagesima to Lent, when the Mass of the Sunday is resumed on those days; and during Lent, the Tract marked for the Ferias is said only on Monday, Wednesday, and Friday. The *Alleluia* and its Verse are omitted on the Ferias of Advent, when the Mass of the Sunday is resumed. All that regards the Quarter Tenses, and some other days, is clearly indicated in its place in the Missal. The Prose, when any one of them is to be said, is found in its proper place.

56. The Priest having recited the Gradual, and all that follows the Epistle, joins his hands before his breast, and goes to the middle of the Altar. There he first raises his eyes to Heaven, and lowers them immediately; then, having his hands joined, without resting them upon the Altar, he inclines profoundly, and says: *Munda cor meum*, &c., *Jube Domine*, &c., *Dominus sit*, &c. This prayer being ended, he becomes erect, and, without making any inclination, goes to the book, which the Server ought to have removed to the Gospel side. If the Celebrant himself remove the Missal, as he does when the Server is too small to do so, he makes a simple inclination to the Cross on passing the Altar, places the book-stand obliquely, in such a manner that the back of the book be towards the angle of the *Gradus*, and returns to the middle to recite the *Munda cor meum*.

57. He turns towards the angle of the Altar, and not towards the front, to read the Gospel; says aloud *Dominus vobiscum*; then places his left hand extended upon the Missal; and, saying at the same time, *Initium* or *Sequentia sancti Evangelii*, he makes the sign of the Cross upon the commencement of the Gospel, with the thumb of the right hand, separated from the other fingers

which are extended and united together. Then putting the left hand under the breast, he makes with his right thumb the sign of the Cross successively upon his forehead, upon his mouth, and upon his breast, holding the other fingers extended, and taking care not to say any thing whilst he signs his mouth. Having rejoined his hands, he, in the same tone of voice, proceeds with the Gospel, at the end of which he raises the Missal a little with his two hands, in order to kiss the commencement of the text of the Gospel, saying in a low voice: *Per evangelica dicta deleantur nostra delicta*. If during the Gospel he pronounce the name of JESUS, or any other that requires an inclination, he makes it towards the book ; if it be necessary to make a genuflection, he ought to make it towards the Missal, his hands supported upon the Altar ; but he never makes an inclination at the name of an Evangelist, when it is found in the title *Sequentia*, &c., of the Gospel on the day of his feast.

58. When he has to read the Passion, on going to the Gospel corner, he makes a simple inclination to the Cross ; and having arrived at the book, stands as if he were to read the Gospel, but does not make any sign of the Cross. Towards the end, at these words *emisit spiritum*, he places his hands upon the Altar, puts himself on his knees, and again joining his hands, meditates some moments upon the Passion. In order to get up, the Priest places his hands upon the Altar. Having rejoined them, he continues the reading, as far as the words after which the *Munda cor meum* is to be recited ; then he goes to the middle of the Altar, and having raised his eyes, he recites it as was prescribed above, n. 56 ; then he returns to the book to finish the Passion, at the end of which he *kisses the book* (except on Good Friday), at the commencement of what he read after having recited *Munda cor meum*, saying, as usual, *Per evangelica dicta*, &c.

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59. The Gospel being finished, the Priest takes in his two hands the book and the stand; and without drawing it he puts it near the Corporal, in such a manner that he can conveniently read in it from the middle of the Altar, where being arrived, without making any inclination, he says the *Credo*, if it be to be said, extending and elevating his hands, which he closes again before his breast at *in unum*: at *Deum* he inclines the head; he continues, his hands being joined, and makes an inclination at *Jesum Christum*. In saying *Et incarnatus est*, he extends his hands, which he places upon the Altar at either side, then slowly makes a genuflection, in such a manner that the knee touch the platform at *Et homo factus est*. He rises, joins his hands, and proceeds with the recitation of the Symbol, making an inclination at the word *adoratur* only. At the end, when he says *Et vitam*, &c., he makes a sign of the Cross upon himself, as at the end of the *Gloria in excelsis*, and again joins his hands at *Amen*.\*

60. The *Credo* is said on all festivals of our Lord of the Blessed Virgin, of the Apostles, to whom are referred the Doctors of the Church, and on the festival of St. Mary Magdalene; it is said during octaves that have the *Credo*, although the office of another Saint be said, but not in low votive Masses, even on Sunday, according to a Decree of the C. S. R., 12 Nov. 1816. Neither is the *Credo* said in the Mass *Exaudivit in Litanis Majoribus*, when it happens on a Sunday, because it is a serial Mass: C. S. R. 25 Sept. 1706. The *Credo* is said on all Sundays, although neither the office nor Mass be said; it is omitted on all festivals of Martyrs, of Confessors, of Virgins, and of Widows, unless they be patrons or titulars of the respective Churches: the *Credo* is also said in solemn votive Masses, *pro re gravi*: C. S. R. 13 Jan

\* See note of n. 44.

1674; and also in Churches *ubi asservatur insignis reliquia alicujus Sancti*: C. S. R. 12 Dec. 1684, and 10 Jan. 1693. *Insignis reliquia est corpus, caput, brachium, crus*: C. S. R. 8 April, 1628.

## ARTICLE VIII.

### *The Offertory, and to the Canon.*

61. After the Symbol, or if it be not said, the Gospel being finished, the Priest kisses the Altar in the middle, and turns towards the people, to say *Dominus vobiscum*, in the usual way. He returns by the same side towards the Altar; then extending his hands, and immediately joining them again, he makes an inclination of the head towards the Cross, saying aloud *Oremus*; after which, turning towards the Missal, he reads the Offertory in the same tone, having his hands joined.

62. Then, to uncover the Chalice, he takes with his two hands the Veil, by the border of the side which is over the Chalice, folds it in three, in such a way that only the exterior of the Veil appear, and not the lining, and places it near the *Gradus* at the Epistle side; or gives it to the Server, if he be in Surplice, to fold it and put it in its place. The Priest then places his left hand upon the Altar, by the side of the Corporal; at the same time he takes with his right the Chalice *per nodum*, places it on his right, outside the Corporal,\* and, with his two hands, completely unfolds the latter, which he brings within about a finger's *breadth* of the edge of the Altar.

63. He again places his left hand at the side of the Corporal, and with the other hand, raising the Pall which

\* If the Chalice be not purified, he first puts the Pall where the Chalice is to be placed. *Ordo Romanus.*

is on the Chalice, places it erect upon the Corporal,\* and rests it against the *Gradus*. Then taking the Paten, upon which the Host is placed, between the thumb and index-finger of the right hand, he brings it opposite to him, over (and in the middle of) the Corporal, at the height of his breast; there he takes it also with the thumb and index-finger of the left hand, in such a manner that these four fingers, at equal distance from each other, may support the Paten, and that the other fingers be extended and joined underneath; after this he raises his eyes, and immediately lowers them upon the Host, saying: *Suscipe, sancte Pater, &c.*

64. This prayer being completely finished, he makes a sign of the Cross with the Paten, which he always holds in the same manner, and at the same height; and in order to do this, he describes a straight line of about four inches from the middle of the Corporal towards his breast, and he cuts that line, in the middle, by a transverse line of the same dimension† which he draws from left to right; he then lowers the Paten to the middle on the Corporal, and to the place where he is to lay the Host, that is to say, upon the fold of the anterior part, and over the consecrated Stone; in fine, drawing the Paten from under the Host, which he need not touch, he puts his left hand outside the

\* Mérați and others say with reason, that the Pall ought to be put on the Corporal, because formerly the Pall was nothing but the portion of the Corporal which used to be raised up in order to cover it. The Authors who prescribe that the Pall be laid on the Veil refer to Palls which consist of double linen starched, and could with difficulty be placed upright. The latter are used in Italy.

† Rubricists remark that this cross ought to be made along equal lines, and not at four points. Many Authors teach that the Paten should be previously lowered to about nine inches from the Corporal; the *Manuel des Cer. Rom.*, however, with others, teaches the contrary. This observation is also applicable to the Oblation of the Chalice.



Corporal, and with the right places the Paten under the Corporal on the Epistle side, sufficiently far from the edge of the Altar, that he may be able during the Mass to place his hand extended upon the Altar without touching the Paten.

65. If there be Hosts in a Ciborium\* upon the Altar, the Priest uncovers it before taking the Paten, and directs his intention to offer these Hosts. If there be not any there, and if he be presented with some, at this moment, he puts them upon the Paten, as was said No. 32; and after having offered them, he places them upon the Corporal at some distance from the large Host, and a little farther back, on the Gospel side. The oblation being finished, he covers the Ciborium, and puts it in its former place.

66. The Paten being placed under the Corporal, the Priest joins his hands, makes an inclination of the head towards the Cross, and repairs to the Epistle corner. In passing, he takes in his left hand the Chalice, *per nodum*, or rather by the bottom of the Cup, puts his right upon his breast, and leaves it there until he arrives at the corner of the Altar. Then, still holding the Chalice, without resting it upon the Altar, he, with two or three of his fingers, sinks the Purificator into the Cup, (keeping the thumb uppermost outside,) and passes it lightly once or twice around the Cup, to purify it. Then, having rested the Chalice upon the Altar, he catches one end of the Purificator between his left thumb and the bottom of the Cup, and takes with his right hand the other end, which he extends along the Altar Cloth, in order that if any drops fall from the Cruets, the cloth may not be wetted by them. After this, he receives from the Server the

\* See number 32; and also the *Traité des SS. Mystères*, chap. 4, n. 1 and 2.

wine Cruet, and (inclining the Chalice a little, if necessary,) spills into it wine enough to cover at least the bottom,\* taking care to spill without precipitation, in order not to bespatter the Chalice; he returns the wine Cruet, and with his right hand extended makes a sign of the Cross over the water Cruet, saying in a low voice: *Deus qui humanæ substantiæ*; he then takes the Cruet,† and spills some drops‡ of water into the Chalice, at the same time saying these words: *per hujus aquæ et vini mysterium*; and returns the Cruet to the Server. Holding the Chalice firmly upon the Altar, he absorbs with the Purificator (which he holds folded in the middle between the thumb, the first and the middle fingers of the right hand,) any drops which are separated from the wine, upon the gilding of the Chalice; then he puts the Chalice at such a distance from the Corporal, that he can take it

\* *Quantitas vini accipiatur, quæ uno haustu sine interruptione à sacerdote facile sumi potest. Rit. Sacr. ad usum Diœc. Mech.*

† We find no mention of a Chalice spoon in the Rubrics; such spoon would not be necessary were the Cruets made as they are in Rome. However, as spoons are generally used in these countries, the following particulars regarding them ought to be observed. Their length should be less than the diameter of the cup of the Chalice, for they are laid on the Purificator, under the Paten, when the Chalice is being prepared. Before rubbing the Chalice with the Purificator, the spoon is laid on the Altar. After the blessing of the water, the Priest takes the spoon with his right hand, and taking water, or getting it from the Server, puts it into the Chalice. If any remain, he pours it into the Cruet. He then dries the spoon with the Purificator, and places it near the Corporal.

‡ Eugenius IV, in the Decree *pro Armenis*, and before his time, Honorius III, in the ch. *Perniciosus*, with many Synodal Councils, determine that the water put into the Chalice be in a very small quantity; which, says the learned Habert (*De Euch.*, c. 7): *etiam in praxi servari debeat, probandi tamen non sunt illi Sacerdotes, quosam guttulam infundunt*; especially as a single drop might run on the side of the Chalice.

conveniently when he is at the middle of the Altar; and having joined his hands, the Purificator being between them, he inclines his head towards the Cross, saying *Jesus Christus*; in fine, finishing the prayer he repairs to the middle of the Altar, and having made a simple inclination towards the Cross, he lays the Purificator folded in two, upon the part of the Paten which was left uncovered, if he did not leave it there on passing.

67. The Priest, having placed his left hand outside the Corporal, takes with his right the Chalice *per nodum*; carries it over the Corporal beyond the Host, and advances his left hand under the foot; then holding it raised in such a manner that the Cup may not be higher than his eyes, nor lower than his chin, he raises his eyes to the Cross, saying *Offerimus, &c.*, and holds them thus raised to the end of that prayer. After which he makes with the Chalice, always at the same height, a sign of the Cross of the dimension prescribed above, n. 64, taking care not to make it over the Host, but between it and the Tabernacle. He then places the Chalice in the middle of the Corporal, directly behind the Host, leaving between them about two inches distance, if the extent of the consecrated stone permit it; in fine, putting the left hand on the foot of the Chalice, he places the Pall on it with his right.

68. Having joined his hands, the Priest places them upon the edge of the Altar, inclines moderately, and says in a low voice: *In spiritu humilitatis, &c.* This prayer being finished, he becomes erect, and extending his hands, which he raises to the height of his shoulders and joins immediately, he raises his eyes and immediately lowers them, saying in the mean time, in the low tone: *Veni Sanctificator, &c.* At the word *benedic*, having previously placed his left hand upon the Altar outside the



Corporal, he makes with his right a sign of the Cross upon the Host and the Chalice conjointly, and then joins his hands again.

69. After this the Priest makes an inclination to the Cross, and goes with hands joined, to the extremity of the Epistle corner, where having his left side turned towards the Altar, he separates from the other fingers the thumb and the index-finger of each hand, and keeping them united together, washes them with the water which the Server pours upon them, reciting at the same time the Psalm *Lavabo*, &c., which he continues while drying his fingers. Having returned the finger-towel to the Server, whom he also salutes, he turns towards the Altar to finish the Psalm. At the *Gloria Patri*, he makes, with hands joined, an inclination of the head towards the Cross, remaining at the Epistle corner until *Spiritus sancto*; after which he becomes erect, and returns to the middle of the Altar, saying *Sicut erat*,\* &c.

70. Having arrived there, he first raises his eyes towards the Cross, and lowers them immediately; then, laying his hands joined upon the edge of the Altar, he inclines moderately, and recites the prayer *Suscipe, sancta Trinitas*.† Having said *Amen*, he extends his hands outside the Corporal upon the Altar, which he kisses in the middle. On rising up he joins his hands, and without making any inclination turns by the right towards the people, as at *Dominus vobiscum*, and says in

\* It may also be said at the corner of the Altar.

† In this prayer many Missals and Chants have in *honorem beate Mariæ*, &c. This is a fault. It is not found in Missals printed at Rome. The true reading is in *honore*; and this Latinity, in the sense in which the words ought to be taken, is perfectly correct. See the *Explic. des Cérém. de la Messe*, by P. le Brun, part, art. 9.

a moderate voice, *Orate, fratres*, at the same time extending his hands, which he rejoins immediately. After that, continuing in a low voice, *ut meum ac vestrum sacrificium*, &c., he returns towards the Altar by the Gospel side, making the complete circle. When the Server has finished answering, the Priest says to himself *Amen*.

71. After which he extends his hands, and remaining in the middle of the Altar, turns, in order to read more conveniently, a little towards the book,\* in which he reads the Secret, one or more, in the same order, and in the same number as the Collects. He does not say *Oremus* at the commencement, and observes at the conclusion what has been marked for the Collect;† but when there are many Secrets, he himself says *Amen* at the end of the first.

72. Before saying *Per omnia secula seculorum* of the last Secret, the Priest lays his right hand upon the Altar outside the Corporal, and finds out the Preface in the Missal with the left hand, which he afterwards places upon the Altar. In that attitude he says aloud, *Per omnia*, &c., *Dominus vobiscum*; at *Sursum corda* he raises his hands to the height of his breast, the palms being turned towards each other; at *Gratias agamus* he joins them; on saying *Deo* he raises his eyes, lowers them at *nostro*, and makes an inclination of the head towards the Cross, remaining inclined until the Server has answered

\* Whenever the Priest, in the middle of the Altar, turns towards the book, he ought to observe, 1°. not to read across his left arm, but between his two hands extended, and without any appearance of constraint; 2°. to hold his right hand outside the Chalice, and not over it, nor between the Chalice and the book; 3°. to keep his feet in the same place, and to turn his body alone, from the hips upwards, towards the book.

† See Art. VI, n. 46.



*Dignum et justum est.* Then the Priest again extends his hands, and, turned towards the book, continues the Preface,\* without making an inclination at *per Christum*, if *Jesum* be not joined to it.

73. The Preface being finished, he inclines moderately in the middle of the Altar, his hands joined but not resting on the edge of the Altar, and says in the middle tone of voice, *Sanctus, Sanctus, &c.* At these words *Benedictus, &c.*, he becomes erect, and placing his left hand under his breast, makes upon himself the sign of the Cross; at *hosanna in excelsis*, he joins his hands again.†

## ARTICLE IX.

### *Of the Canon of the Mass, until after the Consecration.*

74. The Celebrant being erect in the middle of the Altar, extends his hands, raises them to the height of his shoulders, raises his eyes at the same time and lowers them immediately; and rejoining his hands, places them upon the edge of the Altar, inclining profoundly, and then only‡ he commences in a low voice *Te igitur, &c.* When he has said *petimus*, without raising himself up, he extends his hands outside the Corporal upon the Altar, which he kisses in the middle; on rising, he continues *uti accepta habeas*, and joins his hands at these words *et*

\* In reading the Preface, the punctuation ought to be attended to. Many read *Domine sancte Pater,—omnipotens æterne Deus*, instead of *Domine sancte,—Pater omnipotens,—æterne Deus.*

† Gav., Bauldry, and others cited by Mérali, as well as the *Manual des Cer. Rom.*, prescribe the junction of the hands. Rome and some others, are of a contrary opinion.

‡ C. 8. R. 7 Sept. 1816.

*benedicas* ; then having placed his left upon the Altar outside the Corporal, he makes with the right three signs of the Cross upon the Chalice and Host conjointly, saying at the first, *hæc* ✠ *donæ*, at the second, *hæc* ✠ *munera*, at the third, *hæc sancta* ✠ *sacrificia illibata*.

75. After the signs of the Cross, the Priest, extending his hands and holding them elevated to the height of his shoulders, proceeds with the Canon ; at these words *Papa nostro*, he adds the name of the reigning Pope, and inclines his head towards the book ; he adds also, after *Antistite nostro*, the name of the Bishop of the Diocese in which he celebrates, and not that of any other. If the Holy See be vacant, he omits *una cum famulo tuo Papa nostro* ; in like manner, if the episcopal see is not filled, he never says *et Antistite nostro*.

76. He says, still in a low voice, *Memento, Domine*, &c., and at the same time, without raising his eyes, he raises his hands a little, and joins them again slowly, so that they will be only united at *tuarum*. Whilst he prays for the living,\* he holds his hands joined and raised as high as his chin, without touching it, and keeps his head a little inclined. Having made the *memento* of the living, he extends his hands, and continues *et omnium circumstantium*, &c.

77. The Priest says in the same manner, *Communicantes*,† &c., and makes an inclination of the head towards the book at *Mariæ*, and towards the Cross at

\* See *Traité des SS. Mystères*, tom. 11, Dissert. III, n. 36. Ronsée and others, observe that the Priest wearies the people when he dwells too long in this place. But as he ought also to avoid too great brevity, they fix the duration of one *Pater*, at the least, as the time of the *Memento*.

† The proper *Communicantes* of certain Festivals ought to be said during their Octaves, even on Feasts occurring during these Octaves, and which may have a proper Preface. It is also said at vœve

*Jesu Christi*; he inclines in like manner towards the book at the name of the Saint whose Mass he says, even if votive, or of whom he makes commemoration, if the Saint be named in that prayer. At the conclusion, *per eundem*, &c., he joins his hands.

78. On commencing *Hanc igitur oblationem*, he extends his two hands over the Host and Chalice together, so that the palms of the hands be turned towards the Chalice and Host (without touching the Pall), and that the right thumb be crossed over the left, above the hands, and not below them. The Priest remains in that attitude during all the prayer, to *Per Christum*, at which he joins his hands, closing them without separating them previously.

79. He continues, hands joined, *Quam oblationem*, &c. On saying *quæsumus*, he places his left hand upon the Altar outside the Corporal, and with the right makes three signs of the Cross upon the Chalice and Host conjointly, the first at *benedictam*, the second at *adscriptam*, the third at *ra<sup>ti</sup>am*; then he joins his hands\* saying *rationabilem*, &c. At the word *corpus*, he makes a sign of the Cross upon the Host only, lowering his hand somewhat towards it, and another upon the Chalice alone, saying *sanguis*. Then raising his hands and joining them before his breast, he continues *fiat dilectissimi filii tui*, and inclines his head towards the Cross at *Jesu Christi*.

Masses during these Octaves, unless at Masses of the Dead, at which the common *Communicantes* is always said.

In the *Communicantes* of Pentecost, *innumeris linguis* is to be said, and not *in igneis linguis*. C.S.R. 13 March, 1804.

\* This is the decision of Méra<sup>t</sup>i and many after him. And indeed this junction of the hands is quite necessary, unless the Priest pronounces quickly and makes the third sign of the Cross very slowly, in order not to anticipate the one which he has to make over the Host at the word *Corpus*.

80. If there are Hosts to be consecrated in a Ciborium, he uncovers it, and puts it in advance of the Chalice. He does not touch the Hosts if they are upon the Corporal, even should there be only one.

81. Saying *Qui pridie*, &c., the Priest rubs upon the sides of the Corporal, and not in the middle, the thumb and the index-finger of each hand; and at these words *accepit panem*, he presses lightly the left index-finger upon that edge of the Host which is nearest the Chalice, that it may rise a little at the opposite side; then taking it at the bottom, between the thumb and the index-finger of the right hand, he takes it in a similar manner with the same fingers of the left, having the other fingers extended and united together behind the Host, which he holds almost perpendicularly at about the height of the Pall. Then, while saying *et elevatis oculis*, he raises his eyes, lowers them at *omnipotentem*, and at these words *tibi gratias agens*, he inclines his head towards the Cross.

82. Holding the Host at the same height, between the thumb and the index-finger of the left hand, and saying *benedixit*, the Priest makes, with the right hand extended, the thumb and the index-finger being united to the other fingers, a little sign of the Cross over the Host, and for that purpose he bends the wrist in such a manner that the little-finger be opposite to the Host. He immediately joins the hands as before, and continues *fregit*, &c. At *manducate ex hoc omnes*, removing his feet a little from the Altar (but not separating them), he rests his elbows upon the edge of it, and outside the Corporal if possible, having his hands still joined; and being inclined moderately, he pronounces with attention and reverence, and in a low voice, without any vehement breathing, the words of consecration,\* *Hoc est enim*

\* As the words of Consecration and those which precede, only form the one sentence, no interval should be put between them, but

Corpus meum, over the Host which he holds and those which he may have offered, either in a Ciborium, or upon the Corporal, taking care however not to bring the Host too near his mouth, lest it contract any moisture.

83. When the Priest has pronounced the words, he becomes erect, and, in order to make the genuflection with ease, places his two hands\* joined upon the Corporal, always holding the Host in the same manner; then he bends the right knee slowly to the ground, adoring at the same time the blessed Sacrament. After the genuflection, keeping his eyes fixed on the Host, he respectfully raises it in a right line over the Corporal, a little higher than his head, in order that the people may adore it; and having held it a moment elevated, he lowers it slowly. Before putting it back upon the Corporal, he quits it first with the left hand, which he immediately places upon the Corporal, joining the thumb and the index-finger; then closing, if he wish, the three last fingers of the right hand, he puts the Host in the place which it occupied before the consecration. In fine, he places his right hand upon the Corporal, having the thumb and the index-finger joined together, and makes a genuflection. If he have consecrated Hosts in a Ciborium, he covers it when he rises, and puts it in its place.

84. The thumb and the index-finger ought to remain united from the Consecration to the Ablution of the fingers, excepting when it is necessary to hold or touch the Host. The Priest, during this same time, when he kisses the Altar, or makes a genuflection, ought to hold the palms of

they ought to be pronounced in such a manner as to preserve their connexion with each other. On this subject see the *Traité des SS. Mystères*, chap. 5, n. 11.

\* As far as the wrists.



his hands extended upon the Corporal, always having the thumb and the index-finger joined together.

85. The Priest next uncovers the Chalice, taking with the right hand the Pall between the index and the middle-finger, and holding the left upon the Corporal;\* then he lightly rubs the thumb and the index-finger of each hand over the Chalice, in order to let fall into it the particles which may have adhered to these fingers, saying at the same time *Simili modo, &c.* At these words, *accipiens et hunc præclarum calicem*, taking with his two hands the Chalice *per nodum*, in such a manner that the thumb, the index, and the little-finger of each hand, may be in the front, and the two other fingers at the back, he raises it about three inches off the Corporal, and replaces it immediately without quitting it. Saying *item tibi gratias agens*, he makes an inclination of the head; then holding the Chalice in the same way with the left hand only, he makes with the right a sign of the Cross pronouncing *benedixit*; after which he continues *dediitque discipulis suis, &c.*, and at the same time, taking it with the right hand the Chalice *per nodum*, he supports with the left by the foot, so that the thumb and the index united may be above, and the three other fingers under. Then he inclines a little, rests his elbows upon the edge of the Altar, and holding the Chalice erect,† a little elevated

\* Méraſi, the *Manuel des Cérém. Rom.*, and ſome other authors, wiſh that the Priest ſhould place the hand on the foot of the Chalice, both on uncovering and covering it. This may be done; but the danger of effuſion, which they fear, does not ſeem to exiſt in the former caſe.

† Some Rubriciſts ſay the Chalice ought to be inclined a little. If there be any reaſon for doing ſo, it muſt be becauſe, ſays one of them, the Priest ought to ſee the wine. But the Rubric does not preſcribe that; and moreover it is eaſy to ſee the wine without inclining the Chalice. The practice at Rome is the contrary, as may be ſeen in the *Eſpoſi. delle S. Cerim.* n. 85

above the Corporal, without having his mouth over the Cup, he pronounces attentively and secretly, the form of Consecration: *Hic est enim calix sanguinis mei*, &c., not making any interruption between the words except what is necessary for drawing breath at the stops.

86. When the words of Consecration are finished, the Priest replaces the Chalice upon the Corporal, saying *Hæc quotiescumque*, &c., and adores the blood of our Lord, making a genuflection. He rises up, and taking the Chalice as before with the right hand *per nodum*, and with the left by the foot, he elevates it slowly in a right line, following it with his eyes, and high enough that the Cup may be seen above his head; after having held it a moment elevated, he brings it down slowly, always having his eyes thereon, and taking care that the Maniple do not touch the Host; in fine, he puts the Chalice upon the Corporal, in the place that it occupied previously; and keeping the left hand upon the foot, he covers it with the right, and then makes the genuflection.

## ARTICLE X.

### *Of the Canon after the Consecration.*

87. After rising, the Priest extends his hands as he does at Orations, and says with a low voice *Unde et memores*, &c., being turned a little towards the book. At these words, *de tuis donis ac datis*, he joins his hands, still keeping the thumbs and first fingers united, and placing his left hand on the Corporal, makes with the right three signs of the Cross over the Chalice and Host conjointly, saying *hostiam* ✠ *puram*, *hostiam* ✠ *sanctam*, *hostiam* ✠ *immaculatam*; then he makes one over the Host alone, saying *panem sanctum* ✠ *vite æternæ*; and on

over the Chalice alone at these words, *et calicem* ✠ *salutis perpetuæ* ; after which, extending his hands, he goes on *Supra quæ propitio*, &c.

88. This prayer being finished, the Priest joins his hands, which he rests on the edge of the Altar, and not on the Corporal, and inclining profoundly says *Supplices te rogamus*, &c. At these words, *ex hac altaris participatione*, extending his hands on the Corporal, he kisses the Altar; and rising rejoins his hands at *sacro-sanctum Filii tui*; then he places his left hand on the Corporal, and with the right makes a sign of the Cross over the Host alone, saying *cor* ✠ *pus*, and another over the Chalice alone at *et sangui* ✠ *nem*; he continues *sumpserimus*, and putting the left hand below his breast, without touching the Chasuble in any manner with the thumb and first finger, makes a sign of the Cross on himself, touching the forehead at *omni benedictione*, the breast at *caelesti*, the left shoulder at *et gratiâ*, the right shoulder at *repleamur*; at *Per eundem*, he rejoins his hands.

89. Saying in the same low voice *Memento etiam, Domine*, &c., he extends his hands, elevating them somewhat, (without raising the eyes,) and joins them very slowly, in order that the junction may not be completed until *in somno pacis*; and holding them joined and raised to his chin, without touching it, his head being inclined, and his eyes fixed on the Host, he prays for the dead, as we have taught at the *Memento* of the living (n. 76). After which he raises the head, extends the hands as before, and goes on: *Ipsis Domine*, &c. At *Per eundem Christum*, he joins his hands anew, and inclines the head, in compliance with the Rubric, which in this sole place prescribes an inclination at *Christum*, although not joined to *Jesum*.

90 Then the Priest, keeping his body and his head



erect, without turning or inclining in any way, lays the left hand on the Corporal, and with the three last fingers of the right strikes his breast, saying in a moderate tone of voice, *Nobis quoque peccatoribus*; then extending his hands he continues in a low tone *famulis tuis*, &c., and inclines his head towards the book, at the name of the Saint whose Mass he celebrates, or of whom he makes a commemoration, should the name occur in this prayer.\* At *Per Christum Dominum nostrum*, without making any inclination, he joins the hands, continuing in this position *Per quem hæc omnia, Domine, semper bona creas*; after which he lays the left hand on the Corporal, and makes with the right three signs of the Cross over the Chalice and Host conjointly, saying *sancti*✠*ficas, vivi*✠*ficas, bene*✠*dicis*. At these words, *et præstas nobis*, he uncovers the Chalice, puts the Pall on the Corporal as usual, and makes a genuflection.

91. After rising, he slightly leans the first finger of the left hand on the Host, towards the edge adjoining the Chalice, in order to take it more easily between the thumb and first finger of his right, not by the lowest part but below the middle; which being done, he takes the Chalice *per nodum* with the left hand, brings the Host over the middle of the Cup, and holding it erect, makes within the Chalice, without touching the edges, three signs of the Cross,† saying *Per*✠*ipsum, et cum*✠*ipso; et in*✠*ipso*. At these words, *est tibi Deo Patri*✠*omnipotenti, in unitate Spiritus*✠*sancti*, the Priest makes two other signs of the Cross between the Chalice and

\* The name *Joanne* is to be understood of the Baptist, C. S. R., 27 Mar. 1824.

† In order to make these signs of the Cross, it is not sufficient to move the thumb and first finger alone; the whole hand ought to move, and to conduct the Host.

himself; and he ought to observe, 1° always to hold the Host as high as the Chalice; 2° not to exceed the limits of the Corporal in the first line, which he draws from the Chalice towards the breast; 3° while making the second line, which crosses the other in the middle, to bend his left arm a little outwards, in order that the Host may not pass over it. After the signs of the Cross, he brings the Host again over the Chalice, and leaning the thumb and first finger on the Cup, he raises the Chalice, which he still holds *per nodum*, about three inches above the Corporal, and says at the same time *omnis honor et gloria*. Then he deposits in their respective places, on the Corporal, the Chalice and the Host; and after having slightly rubbed the fingers which had touched the Host over the Chalice, he covers it with the Pall, taking care to place his left hand at the same time on the foot; he finally makes a genuflection.

## ARTICLE XI.

### *The Lord's Prayer, and to the Communion.*

92. After rising, the Priest, leaving his hands extended on the Corporal, says aloud: *Per omnia sæcula sæculorum*. The Server having answered *Amen*, the Priest raises his hands, joins them as usual, and inclines his head towards the blessed Sacrament, saying *Oremus*. Having raised his head, he continues, with joined hands, *Præceptis salutaribus moniti, &c.* At *Pater noster*, he extends his hands, and he keeps his eyes fixed on the blessed Sacrament during the entire of the Lord's Prayer. At the end, he places his hands on the Corporal, and after *Sed libera nos à malo*, says in a low voice *Amen*; then holding the left hand extended on the Corporal, he

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takes the Purificator between the first finger (still joined to the thumb) and the second finger of the right hand, draws the Paten from under the Corporal, and rubs it with the Purificator, which he then lays on the Altar, at the Epistle side, sufficiently far from the Corporal to leave room to place the Chalice between the two after the Ablution of the fingers.

93. Then taking the Paten between the first and second fingers of the right hand, he holds it upright on the Altar, outside the Corporal, the concave part being turned towards the Host, and the hand being above the Paten, and says, in a low voice: *Libera nos, &c.*, making an inclination towards the book at *Mariæ*. At these words *Petro et Paulo*, having placed the left hand under his breast, he makes on himself the sign of the Cross, with the Paten which he has in his right hand, touching his forehead at *Petro*, his breast at *Paulo*, his left shoulder at *atque Andrea*, his right shoulder at *et omnibus Sanctis*; and on saying *da propitius pacem*\* he kisses the Paten, not in the middle but near the fingers, that there may not be any humidity where he will place the Host.† Then he slips the Paten under the Host, not by the side but by the lower part, slightly leaning the first finger of the left hand on the Host, and conducting it therewith to the middle of the Paten, which he places on the anterior fold of the Corporal, taking care not to put

\* A difference of opinion exists amongst the Commentators on the Rubrics with regard to the time when the Priest ought to make the sign of the Cross on himself and to kiss the Paten. The *Cæremoniale Episcoporum*, Bauldry, the *Manuel des Cérém. Rom.* the *Directorio de 'Riti*, prescribe what is laid down in the text; others say that the sign of the Cross should not be made until *da propitius*. Custom has prevailed in favour of the former. See *Frontispiece*.

† Decree of the 24th July, 1683.

it where the Host had been ; or he may rest it by the upper part on the foot of the Chalice.\*

94. Afterwards, laying his left hand on the Corporal, he uncovers the Chalice ; and having his hands extended on the Corporal, makes a genuflection. After rising, he moves the Host by the lower part a little off the Paten, not towards the foot of the Chalice, but rather to the right, with the first finger of the left hand ; and taking it by the top† between the thumb and first finger of the right hand, he brings it above the Chalice, where he also takes it with the thumb and first finger of the left hand. To break it with propriety, it should not be torn but bent gently two or three times if necessary, beginning at the top, then coming to the middle, then to the bottom, and finally returning to the middle in order to break it entirely by bending it in an opposite direction. During the breaking of the Host, the Priest says : *Per eundem Dominum, &c.*, and inclines his head at *Jesum*. He lays the half of the Host which he holds in his right hand, on the Paten ; and having passed the thumb and first finger of the same hand from the top to the bottom of the other part of the Host, that the loose particles may fall into the Chalice, he breaks a small portion off the bottom‡ of this half, saying : *qui tecum vivit et regnat*, and holding it over the Chalice, he lays the half just mentioned on the Paten, joining it to the other, so that the Host may retain its round form, and says at the same time : *in unitate Spiritus sancti Deus*.

\* This method is proposed by Méraſi, Antoine, Romſée, &c. It is not so convenient as the other.

† Some Authors recommend the Priest to take the Host at the side of the Paten, and in the middle. The method pointed out here, taken from the *Manuel des Cérém. Rom.* and others, is more simple, in as much as the Host is not touched so often.

‡ C. S. R., 4 Aug., 1663.

95. The Priest then takes the Chalice *per nodum*, between the thumb and first finger (joined together) and the other fingers of the left hand, and still holding the particle over the Chalice, says aloud: *Per omnia sæcula sæculorum*. The Server having answered *Amen*, the Priest continues *Pax✠Domini—sit✠semper—vobis✠cum*; and at the same time he, thrice, makes the sign of the Cross with the particle, within the cup, not touching it with the Host, observing at each sign of the Cross to dispense the words as they are given above. When the Server has answered *Et cum spiritu tuo*, the Priest lets the particle fall into the Chalice, saying in a low voice: *Hæc commixtio*, &c., making an inclination of the head at *Jesu Christi*; he then rubs the fingers with which he has touched the Host, over the Chalice; and having again joined them, lays his left hand on the foot of the Chalice, covers it with the Pall, and makes a genuflection.

96. On arising, the Priest joins his hands before his breast, without laying them on the Altar; and inclining his head, or rather making the moderate inclination\* towards the blessed Sacrament, says aloud: *Agnus Dei*, &c. At these words, *peccata mundi*, he places the left hand on the Corporal, where it is to remain until the end of the third *Agnus Dei*, and with the three last fingers of the right hand he strikes his breast saying *miserere nobis*; after which he ought not to put his right hand on the Altar, but should withdraw it slowly so as to strike his breast again at the second *miserere nobis* and at *dona nobis pacem*.

97. The Priest, being moderately inclined, his hands joined on the Altar and not on the Corporal, recites in a low

\* This is prescribed by Lohner, Antoine, Manuel des Cérém. Rom., the *Direttorio*, and some others; and they refer to the *Ordo Missæ*.



voice the prayer *Domine Jesu Christe, qui dixisti*, and the two that follow it, keeping his eyes fixed on the blessed Sacrament, if he do not require to read out of the Missal or the Chart.

98. Having finished these three prayers, he makes a genuflection, and while rising says *Panem cælestem accipiam*, &c. He then puts the part of the Host which is on his left, a little upon the other; and taking both at the top, between the thumb and first finger of his right hand, receives them immediately with the same fingers of the left hand, taking care that the Host preserves its round form, as much as possible; then, with the right hand, he places the Paten under the Host, between the index and second finger of the left hand; and, inclining moderately towards the Altar, without leaning on it,\* his feet being joined, he says in a moderate tone of voice: *Domine, non sum dignus*, and continues, in a low voice, the words which follow. Each time he says *Domine, non sum dignus*, he strikes his breast slightly with the three last fingers of the right hand, which he places upon the Corporal as soon as he strikes his breast; and he repeats the same thrice.

99. After this the Priest becomes erect, and taking the part of the Host which is on the left, at the top, between the thumb and first finger of the right hand, he puts it entirely over the other part, taking care not to rub both together; he then takes with the same two fingers the Host thus joined, at the bottom, keeping in his left hand the Paten alone, raised about three or four inches above the Corporal. He then makes the sign of the Cross in the following manner: he raises the Host at furthest as

\* *Mérati* observes that a Priest, in case of debility, may rest his hand by the little finger on the Corporal. *S. Alphonso* says he may rest the elbow, but outside the Corporal.

high as his eyes, and then lowers it towards the Paten in a straight line, saying *Corpus Domini nostri Jesu Christi*, and inclining his head at the last words; he then raises the Host a little in order to cross this first line about the middle, by a transverse line from left to right; and at the same time he concludes the words *custodiat animam meam in vitam æternam. Amen.*

100. In order to communicate, the Priest inclines moderately, rests his elbows on the Altar, and holds the Paten under the Host. His mouth being well moistened with saliva, he advances the Host to the lower part of his tongue\* by two or three efforts, drawing it as it softens, with the tongue, and rolling it in order that it may not present to the palate any surface which might adhere thereto. When it is sufficiently moistened, he makes it pass over his tongue, and swallows it easily. Should the Host stick to the palate, he must use his tongue, and not his fingers, to remove it.

101. Having received the sacred Host, the Priest becomes erect, lays the Paten near the edge of the Corporal in the middle, taking care not to place it where the Host was, and slightly rubs the thumb and first finger of each hand over the Paten, in order to let any particles which may have remained on the fingers fall on it; then joining his hands, which he raises towards his chin, without touching it, he inclines his head a little, and remains

\* Many Rubricists, describing the method of communicating, say that the lips ought to be moistened, and that the Host should be placed between them in order to be broken. The inconvenience of this method is that particles often remain on the lips, that they afterwards adhere to the Chalice, and are consequently taken off by the Purificator alone. Others recommend that the Host be not touched by the teeth; this however is difficult in practice, and there is no irreverence in doing so, provided that the Host be not broken with the teeth. *Esposiz.* 109.



for some moments in meditation on the blessed Sacrament.\*

102. His meditation being finished, he lays the left hand on the Corporal, and with the right takes the Pall from the Chalice, saying in a low voice: *Quid retribuam Domino pro omnibus quæ retribuit mihi?* He then makes a genuflection, and after rising, moves the Chalice towards the Tabernacle, taking it *per nodum* with his right hand, in order to purify the Corporal more easily. For this purpose, taking the Paten between the first and second fingers of the right hand, he raises the edge of the Corporal a little with the same fingers of the left; he then passes the Paten lightly† over the Corporal, beginning towards the right a little below the place where the Host was. He moves the Paten as if he were tracing oblique lines; and, bending his wrist a little each time, he passes the Paten to the other side of the Chalice, keeping somewhat beyond the place of the Host, and taking care that the sleeve of the Alb does not touch the Corporal; then he changes the Paten, if he wish, into his left hand, with-

\* Authors are divided respecting the propriety of waiting to make some meditation before Communion. Méraſi, citing many authorities for the negative, seems to approve of this opinion. The reason which they adduce is, that it is not allowable to intermix acts of private devotion with public acts of religion, unless the Rubric permits it, as it does at the two *Memento's*; and that in this case the Rubric which prescribes meditation after Communion, says nothing of it before Communion. They except the case wherein the Celebrant happens to recollect a grievous sin not confessed; he ought then to excite himself to perfect contrition before he communicates.

† To the inconvenience of wearing out Corporals in a short time, if the Paten be passed roughly over them, while the fragments are being collected, may be added that of only taking up the starch used in stiffening them. Few particles are detached from the Host when it is entire; those which fall off after the breaking of the Host are found on the Paten, whereon the Host is then laid.

out laying his fingers on the place where the particles are already collected ; and raising the Corporal with the right hand, as he did before with the left, he passes the Paten over it in a contrary manner, from the Gospel side towards that of the Epistle ; or, if he do not wish to change the Paten from one hand to the other, he may cross the first lines by others in an opposite direction.

103. When he has consecrated small Hosts on the Corporal, and has not a Ciborium to place them in, before he gives Communion ; or, if no person communicate, and that he is to put the small Hosts in a Ciborium kept in the Tabernacle, he leaves these Hosts in their place, and does not collect the fragments until he has received the precious Blood,\* as will be observed hereafter (n. 126) in treating of the communion of the people. *p. 68.*

104. After having collected the fragments which may have been on the Corporal, the Priest, without quitting the Paten, takes the Chalice *per nodum*, between the first and second fingers of the right hand, and moves it towards the anterior part of the Corporal ; then he brings the Paten over the cup of the Chalice, leaving between the edges of the Chalice and of the Paten a sufficient space to allow the fragments to fall on the precious Blood. He then separates the first finger of the right hand from the thumb, raising the latter a little, and holding the former immovable over the middle of the cup, the inside part of the finger being turned towards the interior of the Chalice, he passes the Paten under this finger, only however from the

\* Bauldry, Romsée, &c., recommend the Priest, if there be no communicants, to lay the Chalice aside, and to put these Hosts in the Tabernacle, before he receives the precious Blood. The *Manuel des Cérém. Rom.*, and many Authors cited by Méraſi give the rule I have laid down. It has this great advantage that it does not expose the Chalice to the danger of being overturned, while the Tabernacle is being opened or shut.

edge of the Paten to the concavity, as often as may be necessary to take off the particles, which he gradually lets fall into the Chalice. The edge being purified, he changes the Paten into a vertical position, in order to purify its concave part, which he does with his first finger or thumb, according to his convenience; and he takes care to rub these fingers occasionally, one against the other, over the Chalice, in order to take off any particles that may have remained on them.

105. Having purified the Paten, the Priest, holding it still in his left hand, which he places on the Corporal, takes with his right hand the Chalice, by the *nodus*,\* between the thumb and first finger joined, and the other fingers, saying *Calicem salutaris accipiam*,† &c. After which he makes the sign of the Cross with the Chalice, drawing the first line downwards, and saying *Sanguis Domini nostri Jesu Christi*, without omitting the inclination of the head at the last words; then he raises the Chalice a little, in order to cross the first line, in the middle, by a transverse line from left to right, continuing at the same time the words *custodiat animam meam*, &c. He then puts the Paten under his chin, without touching it, and brings the Chalice to his mouth to receive the precious Blood, which he does *triplici haustu* at most, without taking the Chalice from his mouth.‡ Should the

\* The Rubric has *infra nodum cuppæ*; but Gavantus shows very clearly that these words mean *nodum cuppæ, qui est infra*.

† Although the Rubric in the Canon of the Mass seems to insinuate that these words may be said on collecting the fragments and purifying the Paten, the general Rubrics at the head of the Missal prescribe the order pointed out in the text; and all commentators are unanimous on the subject.

‡ See *Traité des SS. Mystères*, tom. 2, Dissert. III, n. 49. Many authors remark that it is indecent to lick the Chalice, or the lips, or even the fingers, *ut inceptu aliqui faciunt*, says Méné. The

particle remain in the Chalice, he must not put his fingers to it; it will be more proper to take it with the wine\* which is to be put in for purification.

106. When he has received the precious Blood, or after the communion of the people,† the Priest, having laid on the Corporal his left hand holding the Paten, presents the Chalice on the Altar, without resting it thereon,‡ to the Server, in order to receive wine for the purification, and at the same time says: *Quod ore sumpsimus, &c.* Regularly, he ought to take as much wine§ as he put in at the Offertory; or, in order to supply its place, he ought to turn the Chalice, with precaution and movement of the wrist alone, in order that the wine may pass over the parts where the precious Blood touched. Then he receives the wine at the same part of the Chalice where he took the precious Blood, holding the Paten under his chin, as he did at the communion of the precious Blood.

107. Then he places the Chalice and the Paten on the Corporal, the Chalice in the middle, and the Paten at the Gospel side; and presently taking the Chalice below the cup with the three last fingers of each hand, he puts the

Priest ought also to avoid raising the Chalice so high as to oblige him to throw back his head, when he receives the precious Blood or the Ablutions.

\* Benedict XIV, *de Sacrif. Missæ*, lib. 3, cap. 17, adopts this practice, and the *Direttorio de 'Riti* says that wine may be put into the Chalice a second time in order to take the particle, if it still remain after the first Ablution. This practice is moreover authorised by the Rubric of Good Friday, in the Mass of the pre-sanctified, which directs the Priest, when he has broken the sacred Host, to put the particle into the wine which the Deacon has poured into the Chalice.

† For the communion of the people see Article XIV.

‡ If the Server be too small, the Chalice may be here presented, outside the Altar; and also at the Ablution of the fingers.

§ Pius V, writing to the Archbishop of Terragona.



thumbs and first fingers still joined over the Chalice, makes an inclination of the head to the Cross, and carries the Chalice in this manner to the Epistle side, where, having placed it on the Altar, he receives from the Server wine\* first, and then water over his fingers, and says at the same time, *Corpus tuum, Domine, quod sumpsi, &c.* The Priest ought to determine the quantity he wishes to take for the Ablution of the fingers, by raising up the Chalice in order that the Server may cease to pour in wine and water.

108. Continuing the prayer, the Priest rubs the thumb of the right hand against the first finger of the left, and *vice versa*, on the entire inside of each finger, in order to purify them perfectly, because frequently the Host touches higher up than the tops of the fingers, particularly when it is being broken;† then holding the Chalice in the same manner, he carries it between the Corporal and the Purificator, near which he places it; and still keeping the thumb and first finger of the left hand over the cup, he takes with the same fingers of the right hand the Purificator, which he immediately brings over the Chalice, and with which he dries these four fingers, taking care not to allow a drop to fall from his finger either on the foot of the Chalice, or on the Altar-cloth, or on the Corporal.

109. When the Priest has dried his fingers, he joins his hands, holding the Purificator between them, and on arriving at the middle of the Altar, inclines his head

\* *Monitum theologicum* : in hac ablutione accipitur major quantitas aquæ quam vini, ut ita species vini consecrati esse desinant, quæ forte a purificatorio indecenter absumi deberent, atque sic practice cessat questio scholastica, quæ desuper ventilatur. *Rit. Sac. ad usum Diac. Mechlin.*

† *The Esposis. delle S. Cerem.* remarks with reason that the Rubric says *abluit indices et pollices*, and not *extremitates digitorum*. If any other finger have touched the Host, it also should be purified.

to the Cross; then having the Purificator folded in two, on the three middle fingers of the left hand, and holding it at the ends with the thumb and little finger, he places this hand on the Altar, outside the Corporal, and takes the Chalice *per nodum* with the right, the thumb and first finger being now separated. Then bringing the Purificator under his chin, he takes the Ablution *unico haustu*, and carefully avoids a fault committed by some, who make several *audible efforts* to exhaust the contents of the Chalice. After having deposited the Chalice in the middle of the Corporal, holding with both hands the Purificator, he opens it a little in order to dry his lips; then laying on the cup the Purificator, always folded in two, in such a manner as to be somewhat outside the place where the Priest has received the precious Blood, and taking with his left hand the Chalice, either by the lower part of the cup or *per nodum*, he sinks the Purificator with two or three fingers to the bottom of the cup, and passes it lightly\* all round, inside and outside, with the thumb and first finger of the right hand; then, still holding the Chalice, he turns the Purificator, without unfolding it, and passes it again around the cup, in order that no moisture may remain there.†

110. The Chalice being dried, he places it outside the Corporal, at the Gospel side, if that be disengaged, otherwise at the Epistle side; then unfolding the Purifi-

\* Many rub the Chalice so long and so roughly, that they soon wear off the gilding, and run the risk of bending or even breaking the stem, if it be weak.

† The Congregation, consulted by the Bishop of Tuy on this doubt: *An in Missis privatis, permitti possit Ministro, si fuerit Sacerdos, vel Diaconus, vel Subdiaconus, ut præparet Calicem, et ipsum extergat in fine post abluiones, sicut in Missa solenni?* Answered: *Negative, et servantur Rubricæ.* Decree of 7 Septem. 1816.

erator, he puts it on the cup, as before Mass, places the Paten\* thereon and then the Pall, folds the Corporal, beginning with the anterior part and putting it in its other folds; takes with the right hand the Burse, which he holds open in the middle of the Altar in order to place the Corporal in it; after which he puts the Veil on the Chalice, covering at least the foot; then the Burse, in such a manner that the opening may be towards himself when he will carry it; he places the Chalice in the middle of the Altar, as at the commencement of Mass; and after having made, with hands joined, a simple inclination to the Cross, he goes to the Epistle corner, whither the Server ought to have removed the Missal.

## ARTICLE XII.

### *Of the Prayers after Communion.*

111. Having arrived at the Epistle corner, the Priest reads aloud the Communion, having his hands joined before his breast; he then returns to the middle of the Altar, places his hands extended on it, kisses it in the middle, and turning towards the people, extends and joins his hands, saying aloud *Dominus vobiscum*. After which he goes to the Epistle corner, where he reads the prayer called the Post-communion, one or more, in the same number and in the same order as those which he said before the Epistle.

112. During Lent, in Ferial Masses, when the Server has answered *Amen* to the last conclusion, the Priest,

\* If the Priest, at this moment, perceive a fragment on the Paten, he ought to receive it as belonging to the same sacrifice; but frequently what is supposed to be a particle is merely a filament detached from the Alb or the Corporal.



extending and joining his hands, says *Oremus. Humiliate capita vestra Deo*; and at this last word, he makes, with hands joined, an inclination to the Cross;\* after which he turns towards the book, and reads the Prayer, having his hands extended.

113. The conclusion of the last Prayer being entirely finished, the Priest shuts the book with the right hand, in such a manner that the leaves be turned towards the Chalice, and he places it gently on the middle of the stand, without drawing it, in order not to injure the cover. If he have to read any other Gospel than that of St. John, he leaves the book open, that the Server may take notice to remove it. He then goes, with hands joined, to the middle of the Altar, kisses it, placing his hands on it; and turning by the right towards the people, says *Dominus vobiscum*. After the Server has answered *Et cum spiritu tuo*, the Priest remaining turned towards the people, having his hands joined, says *Ite, Missa est*, if he have said *Gloria in excelsis* at the commencement of Mass: he then returns towards the Altar. But if he have not said *Gloria in excelsis* at the commencement, he returns towards the Altar and says *Benedicamus Domino*, or, in Masses of the Dead, *Requiescant in pace*, being all the time erect, and having his hands joined.

\* The *Manuel des Cèrèm. Rom.* prescribes two inclinations, one at *Oremus* towards the Cross, the other at *Deo* towards the book; but Méraiti only mentions one, and in this he accords better with the Rubric.

The Heathen Priest dismissed the congregation when the sacrifice was consummated with these words: *Ite, Missa est* that is. Ye may all return.



## ARTICLE XIII.

*Of the Blessing at the end of Mass, and of the Last Gospel.*

114. The Priest inclined moderately,\* and having his hands joined on the edge of the Altar, says in a low voice, *Placeat tibi, sancta Trinitas, &c.* This prayer being finished, he lays his hands extended on the Altar; kisses it in the middle, and having raised himself up,† lifts his eyes to Heaven, elevating his hands at the same time, joining them, and saying, *Benedicat vos omnipotens Deus*; at this last word he inclines the head towards the Cross, and turns towards the people. Then placing the left hand extended on the Chasuble, below the breast, he blesses the people with the right by a single sign of the Cross, saying slowly aloud: *Pater et Filius, ✠ et Spiritus Sanctus*. To give this Blessing properly and gracefully, he extends the right hand, having all the fingers united, and the little finger turned towards the people; then, without precipitancy, drawing a straight line from his eyes to his breast, he says *Pater et Filius*; he raises his hand, vertically, as high as his shoulders, and crosses the first line by a transverse line from left to right, saying *et Spiritus Sanctus*; then he rejoins his hands.

\* Although the Rubric, at the head of the Missal, says *capite inclinato*, the *Manuel des Cèrèm. Rom.* &c., resting on the Rubric in the Canon which has *inclinatus* alone, prescribe that the Priest incline moderately. Besides in other cases where the hands are to be laid on the Altar, the Rubric prescribes at least a moderate inclination.

† *Romsée* alone prescribes that the Priest joins his hands before elevating them.

115. After the Blessing, the Priest, finishing the circle, goes by his right to the Gospel corner, where having arrived, he says aloud (his hands being joined, and he himself turned obliquely as at the first Gospel): *Dominus vobiscum*; then, laying the left hand on the Altar, he separates from the other fingers, which remain extended and joined together, the thumb of the right hand, with which he makes a sign of the Cross, either on the Gospel Chart or on the Altar; after which, putting the left hand below his breast, he makes with the same right thumb a sign of the Cross on his forehead, one on his mouth, and one on his breast: in the mean time he says *Initium* or *Sequentia*, &c. If he recite any other Gospel than that of St. John,\* he lays the left hand on the book, and makes the sign of the Cross on it, as at the first Gospel. See n. 57.

116. The Priest, turned a little towards the corner of the Altar, reads the Gospel aloud. At these words *Et Verbum caro factum est*, remaining turned in the same manner, he makes a genuflection, having the hands extended and laid on the Altar. He rises saying *et habitavit in nobis*, and finishes the Gospel at the corner of the Altar. If he have read the Gospel in the Missal, he shuts the book with the right hand, as has been directed above, n. 113; and the leaves are now turned, not towards the Chalice, but towards the corner of the Altar.†

\* A proper Gospel is read on Festivals which fall on Sundays, or on a privileged Feria having a proper Gospel, which had been read, together with its Homily, as a ninth lesson. There is an exception to this rule for Churches where two High Masses are celebrated, one of the Sunday, or of the Feria, and the other of the Festival; for then the Gospel *In principio* is said at both Masses.

† Gavantus, Bauldry, the *Direttorio*, and others, give this rule, and observe that it has not any mystic signification, but is done for convenience. Romsée alone is of a contrary opinion.

117. When the Gospel is finished,\* the Priest goes, with hands joined, to the middle of the Altar, where having made a simple inclination to the Cross, he takes the Chalice *per nodum* in his left hand, puts his right on the Burse, and then turning on his right, retires a little toward the Gospel corner, in order not to turn his back completely to the Cross, and descends to the foot of the Altar; there he makes a profound inclination† to the Cross, or a genuflection if the blessed Sacrament be in the Tabernacle. When he rises, he receives his cap from the Server, and puts it on his head; he then returns, gravely and modestly, to the Sacristy, reciting the Canticle *Benedicite*.‡ On arriving in the Sacristy he inclines towards the Cross, as he did on going out.§

118. He then takes off the Vestments in the inverse order of that by which he put them on, and kisses those he kissed before.|| Afterwards, without stopping to speak to any person, he goes to make his thanksgiving. If he vested at the Altar, he unvests there also, at the Gospel side, as soon as he has recited the Gospel of St. John, without previously returning to the middle of the Altar.

119. The Priest, after Mass, should fold the Vestments properly, especially if there be no person charged

\* The Rubric prescribes that the Server here extinguish the Candles. Tit. 12, n. 6.

† Although the Rubric merely speaks of an inclination of the head, Gavantus, Bauldry, and many others prescribe a profound inclination, as on arriving at the Altar.

‡ Many pious Priests recite the *Te Deum* instead of the Canticle *Benedicite*; and Quarti with others say that there is no sin in this practice, because the Rubric is only directive.

§ Custom requires him to return the salute of the Server.

// *Finalmente lavatosi le mani (la qual pratica, comechè non ingiunta dalla Rubrica, è pratica lodevolissima, ed insinuata da tutti gli autori) si ritererà," &c. Baldeschi, p. 1, art. xi, n. 131.*

to take care of them, as is often the case in country parishes. He may also accustom himself to fold the Alb in plaits, and should lock all in a proper place. This contributes greatly to the preservation and the decency of the Vestments.

## ARTICLE XIV.

### *Of the Communion of the People.*

120. Communion may be given during Mass, and at other times.

#### § 1. *Of Communion during Mass.*

121. Communion is given either with particles consecrated at Mass, or with others reserved in the Tabernacle.

122. In the former case, if the particles be on the Corporal, the Priest, after having received the body of our Lord, does not gather the fragments on the Corporal; he only puts those which he may see on the Paten into the Chalice. When he has taken the precious Blood, he lays the Chalice in its original place, and covers it with the Pall.\* Having made a genuflection (which is clearly prescribed by the Rubric, though many omit it), he places the particles on the Paten. If the particles were in a Ciborium on the Altar, the Priest puts the Chalice on the Gospel side, but always on the Corporal, makes a genu-

\* This is prescribed by all the commentators, but the Rubric does not mention it. Some put the Purificator on the Chalice; no Rubric, no commentator, that I know, prescribes this; and, moreover, the Purificator, which receives no blessing, seems less appropriate for the purpose than the Pall, which is destined, by a special blessing, to cover the Chalice.



flection, places the Ciborium in the middle and uncovers it, laying the cover also on the Corporal, the concave part of the cover being upwards. After another genuflection (the Server having recited the *Confiteor*,) the Priest turns by the right, towards the communicants, withdrawing a little from the middle, and stands on the Gospel side, without turning his back completely to the Altar, but having his face turned obliquely towards the people. Then, his hands being joined before his breast, he says aloud, *Misereatur vestri*, &c., and always thus in the plural, even should there be only one communicant. Then laying the left hand on the Chasuble, below his breast, he says: *Indulgentiam. . . . peccatorum vestrorum*, &c., and at the same time makes a sign of the Cross over the communicants, as is described, n. 11.

123. Having returned to the middle of the Altar, he makes a genuflection, and if the particles be on the Paten, he takes it between the index and the other fingers of the left hand; if they be in a Ciborium, he takes it with the same fingers *per nodum*; then he takes a particle with the thumb and index-finger of his right hand, keeping the other fingers extended; raises the particle a little over the Paten or the Ciborium, and being in the middle of the Altar, even should the blessed Sacrament be exposed, turns by the right until he faces the communicants. He then says aloud: *Ecce Agnus Dei, ecce qui tollit peccata mundi*; and then three times, in the same tone, *Domine, non sum dignus*,\* &c., having his eyes fixed on the blessed Sacrament.

124. When he has finished these words the third time, he approaches the communicants, beginning at the Epistle

\* *Commentators remark that no change should be made in these words, even should none communicate but Religious, or other females.*

side.\* If Ecclesiastics in Surplice† communicate, they kneel on the top step; lay persons either on the lowest step or at the rails, or in any other place where the Communion cloth‡ is prepared, according to respective localities. Before giving Communion, the Priest, each time, makes a sign of the Cross with the particle, above the Paten or Ciborium, taking care not to pass the limits of either. At the same time he says: *Corpus Domini nostri Jesu Christi*, inclining the head at these last words, if it be not inclined already; and on putting the particle in the mouth of the communicant, he continues *custodiat animam tuam in vitam æternam. Amen.*

125. In order to give the holy Communion with greater facility, the Priest ought to hold the particle by the extremity, and each time, at the moment of placing it in the mouth of the receiver,§ he should bend the wrist

\* The *Expos. delle s. Cerim.* (cap. 3, art. 1, n. 8.) resting on a Decree of the 15th Sept., 1736, prescribes that a Priest should descend by the middle and not by the side; but this Decree is only applicable to some Chapels of Religious, in which the grate is on the Gospel side.

† Priests have Stoles, and communicate first.

‡ There should be at every Altar a towel, which the Server ought to spread on the hands of the communicants. It is an abuse proscribed by several Decrees of the Congregation of Sacred Rites, and in condemning which all authors are unanimous, to employ for this purpose the Veil of the Chalice, or the finger towel.

A convenient and useful article for the occasion may be made in the same manner as a Pall, and about the same breadth, but double its length, and is adopted in some places.

§ The Priest, when giving Communion, ought to guard against touching the tongue of the receiver. Those who follow the method we have pointed out here, will do so very seldom. Quarti, Mérati, and others, say that the Priest may have a Purificator, not however the one used at Mass, in his left hand, with which from time to time he may dry his fingers, when they are humid; but they also observe, that he ought never to purify therewith the thumb &

in such a manner that the palm of the hand may be nearly horizontal ; he should at the same time close his three last fingers, and in laying the particle on the tongue, he advances it with his thumb, withdrawing the index-finger a little. If he use the Paten and have many particles on it, he should keep the thumb and first finger of his left hand on the particles, lest any should fall. He will also take care not to hold the Ciborium too near the mouth of the communicant, that the particles may not contract humidity, and, moreover, lest the breath might cause any to fly out. When great numbers communicate, and the first row has received, the Priest ought not to give communion retrograding, but when he finishes one row, he returns to the Epistle side to commence another ; and, even when the blessed Sacrament is exposed, he makes no genuflection on passing by the middle of the Altar.

126. The Communion being over, the Priest reascends to the Altar without saying anything, keeping the thumb and first finger of his right hand over the Paten or the Ciborium. ~~If any Hosts remain, and if he have no place to put them, he genuflects on arriving at the Altar, and immediately consumes them ;~~ then, if they had been on the Corporal, he collects with the Paten the fragments which may have remained there, presents the Chalice to the Server in order to get wine for the Purification, causes the fragments to fall from the Paten on the wine, observing what has been laid down above, n. 104, and continues Mass as usual. If the particles be in a Ciborium, which is to be put into the Tabernacle, he will conform to what will be laid down afterwards, n. 128.

index-finger on the sides which have touched the Host. S. Charles, in his *Instructions for Communion*, (*Act. Eccl. Mediol.*, part iv.) *exhorts Priests to return to the Altar, in this case, in order to purify their fingers with water kept for this purpose in a vessel, which is commonly placed near the Tabernacle.*

127. In order to give Communion with pre-consecrated particles, the Priest, having received the precious Blood, puts the Chalice on the Gospel side, and covers it with the Pall, as has been said n. 122; he then removes the Chart from the middle of the Altar, opens the door of the Tabernacle, makes a genuflection, takes out the Ciborium, places it on the middle of the Corporal, closes the door of the Tabernacle, uncovers the Ciborium, and makes another genuflection. During this time the Server recites the *Confiteor*; which being finished, the Priest says *Miseratur*, &c., and gives Communion as taught above, n. 122, and following.

128. All having communicated, he returns to the Altar, and on arriving there makes a genuflection; he then covers the Ciborium, opens the Tabernacle, places within it the Ciborium, makes another genuflection, closes the door of the Tabernacle, and replaces the Chart before it; having uncovered the Chalice, he receives the Purification, and continues Mass.

129. When the Priest wishes to purify the Ciborium, and that there is no person to communicate, after having received the precious Blood, he takes the Ciborium out of the Tabernacle, observing what has been laid down above, n. 122. Then, if he be to consume the particles which remain, he does so at this moment; if not, he puts them on the Paten with the thumb and first finger of the right hand. Afterwards, taking the Ciborium *per nodum*, he brings it over the Chalice, into which the Server must have previously poured wine for the Purification; and passing the index-finger of the right hand all round the Ciborium, he causes all the particles\* which he sees, to

\* Quarti, Mérali, and others, remark that these particles should never be brought to the mouth with the finger, nor received with the mouth at the edge of the Ciborium; for besides the indecency of



fall into the Chalice. If he cannot take off all, he gets into the Ciborium a little wine, which he passes all around in order to detach the fragments, and he then pours this wine into the Chalice, in order to receive it with what is there already, always taking care to dry the Ciborium with the Purificator, that no moisture may remain in it.\* Afterwards, if he have consecrated Hosts at this Mass, he puts them first into the Ciborium, and puts over them those which had been previously consecrated, in order that they may be distributed first; in fine he locks the Ciborium in the Tabernacle, and then purifies the Paten, if he perceive any fragments on it. When the Ciborium remains on the Altar to the end of Mass, the Priest acts as is prescribed in the Rubric of the Missal, for Holy Thursday.

## § II. *Of Communion at other times.*

130. Although the intention of the Church be that the Faithful communicate during Mass, immediately after the Priest, as is evidenced by the prayers which are afterwards said for all those who have communicated; still it is allowed to give communion before or after Mass, to persons whom infirmity or important business hinders to

doing, there is danger of losing some of them. Here recurs the question, whether the Ciborium ought to be purified before receiving the precious Blood. See note of n. 193.

\* Quarti (part 2, tit. 10, sec. 2, dub. 1), Mérați (part 2, tit. 10, n. 82), the *Manuel des Cérém. Rom.*, and others, propose this manner of purifying the Ciborium. I think, however, and from experience, that it is easy, with a little attention, to purify it well without pouring in wine; it will only require a few moments longer; and this method seems preferable when the Priest has subsequently to put other Hosts into the Ciborium.

wait, or even if there be a great number of communicants, in order not to weary the other assistants.

131. If Communion be given immediately before Mass, the Priest, [clad in the Vestments in which he is to celebrate, provided that they are not black,\* and having arrived before the Altar, where every thing ought to have been prepared for Mass,] ascends the Altar, places the Chalice on the Gospel side, the Veil being turned towards the people: he then takes the Burse, draws from it the Corporal which he extends upon the Altar; opens the Tabernacle, takes therefrom the Ciborium, and proceeds as we have taught in n. 122, and following. When the Communion is over, if he perceive any particle on his fingers, he makes it fall into the Ciborium; and reciting according to his devotion the prayers marked below, n. 133, he purifies his fingers with water† prepared in a vessel for this purpose, and replaces the Ciborium in the Tabernacle. After which, he puts the Chalice in the middle of the Altar, on the Corporal, the anterior fold of which he ought previously to have laid down, and gives the Blessing to those who have communicated, according to the method taught below in n. 134.

132. When Communion is given immediately after Mass, the Priest, having finished the last Gospel, comes to the middle of the Altar, and puts the Chalice outside the Corporal on the Gospel side. If he had put the Corporal into the Burse, which he, in the present case, ought not to have done, he takes it out and spreads it. He then brings the Ciborium out of the Tabernacle (n. 127), and does every thing marked above in n. 122, and following.

\* See note of n. 135.

† The custom is to throw this water into the Sacramentum, although, according to the Roman Ritual, the Priest may afterwards take it himself, or give it to those who have communicated.

\* A suitable gift. — Vol. duty

133. All having communicated, the Priest reascends to the Altar, lays the Ciborium on the Corporal, makes a genuflection, and purifies his fingers, as we have just noticed, n. 131. In the mean time, he may recite, if he please, with a moderate voice, the Antiphon, *O sacrum convivium*, &c., with the Versicle, *Panem de cælo*, &c., to which the Server answers: *Omne delectamentum*, &c., then the Oration, *Deus, qui nobis sub Sacramento*, &c., preceded by *Domine, exaudi* and *Dominus vobiscum*. In Paschal time, and during the Octave of *Corpus Christi*, he adds *Alleluia* to the Antiphon and Versicle, and instead of the preceding Oration he says, in Paschal time, *Spiritus nobis Domine*, &c., as is found in the Ritual.

134. The Ciborium being replaced in the Tabernacle, the Priest takes out of it the key, which he places on the Altar. He then gives the Blessing to those who have communicated; and for this purpose he extends, elevates, and rejoins his hands, raising his eyes at the same time, and saying: *Benedictio Dei omnipotentis*; at these last words he inclines his head and, having turned to those who communicated, continues: *Patris et Filii et Spiritus Sancti*, and at the same time makes a sign of the Cross as at the end of Mass.\* The Server having answered *Amen* to the Blessing, may extinguish the candles, and fold the towel, if it be necessary. The Priest refolds the

\* This manner of giving the Blessing is taught by the *Epos, delle s. Cerim.*, the *Manuel des Cérém. Romaines*, Romsée, and others. Méraü, teaching the manner of giving Communion *ante vel post Missam*, agrees with these authors. But in his article on Communion *extra Missam*, he teaches another method, namely, that the Priest should turn to the communicants, and placing the left hand *under his breast*, should extend the right, and say *Benedictio*, &c. This latter rule is more conformable to the Roman Ritual, which says *extendit manu dexterâ*.

Corporal, puts it in the Burse which he places on the Chalice, as usual, and proceeds as he does after the last Gospel, n. 117.

135. Communion may be given at Masses of the Dead, either with particles consecrated at the same Mass, or with others reserved in the Tabernacle, provided there be not any law, or custom having the force of law, to the contrary, in the Diocess.\* But Communion ought not to

\* The Congregation of Sacred Rites has given many Decrees on this matter; one of the 24th of June, 1683, (n. 2876, *ad* 2.) for the affirmative, and two for the negative on the 22nd of Jan., 1701, and on the 10th of June, 1710, (n. 3426, *ad* 11; and 3684, *ad* 4,) but Benedict XIV informs us that at the session of the 21st of March, 1711, at which he assisted as Promoter of the Faith, the Cardinal Ferrari having strongly represented the difficulties which presented themselves in the execution of this latter Decree, its publication was prohibited. It would appear that the Congregation has since cut off the difficulty by a new Decree of the 2nd of Sept., 1741, of which the following is the tenor: *In paramentis nigris non ministratur Eucharistia per modum sacramenti, scilicet, cum particulis præconsecratis, extrahendo pyxidem è custodia: potest tamen ministrari per modum sacrificii, prout est, quando Fidelibus præbetur Communio cum particulis intra eandem Missam consecratis.*

This Decree has been cited as law by S. Liguori, Romsée, and in the *Esposizione delle Ceremonie della Messa*. Méraiti could not have spoken of it in his Commentary on Gavantus, since it was published in 1738, and the author did not give another edition up to 1744, the year of his death. But Benedict XIV, who certainly could not have been ignorant of the Decree of 1741, holds, notwithstanding, in his book *de Sacrificio Missæ* (lib. 3, cap. 18, n. 10, 11, 12,) reprinted at Rome in 1748, that Communion may be given at Masses of the Dead, with particles consecrated at Mass or with others reserved in the Tabernacle; and he founds his opinion, amongst other reasons, on the fact of Urban VIII having added this Rubric in the Missal of the Dead: *Si qui sint communicandi, eos communicet antequam se purificet*. He refutes Father Benvenuti, who in his book called *Sacerdos ad Altare celebrans*, printed in 1726, had made the distinction authorised afterwards by the Decree of 1741, regarding particles consecrated at the Mass at which Communion is given and



be given, out of Mass, with black Vestments; and in such case the Priest should take a Stole, either of the colour of the day, or white,\* which is the colour appropriated to the blessed Sacrament. It is well to observe here, that when a Priest has distributed the Communion at Masses of the Dead, he does not give the Blessing to those who have received, either after Communion or at the end of Mass.†

136. If Communion be given altogether out of Mass, the Priest, having washed his hands, proceeds from the Sacristy, clad with a Surplice and with a Stole of the colour of the office of the day, according to the Roman Ritual,‡ and goes to the Altar with head covered, his hands being joined before his breast. He is preceded by the Server, who ought previously to have lighted the candles and carried to the Altar the Burse with the Cor-

others reserved in the Ciborium; and declares himself to be altogether of the contrary opinion, well developed by Mérali, (part 2, tit. 10, n. 23,) adding that the distinction of Benvenuti is new and has no foundation. The Congregation consulted again by the Master of Ceremonies of the Cathedral of Palermo, in order to learn whether he ought to follow Benedict XIV or the Decree of 1741, answered on the 12th of April, 1823, (n. 4444 ad 9,) that the decision was referred until after a special examination of the question; and the Editor of the Collection of Decrees concludes from this, that every Church should conform to what had been hitherto practised in it. This conclusion is also drawn by Father Fornici, Master of Ceremonies to the Pope, in his *Institutiones Liturgicæ*, part 3, chap. 13.

If the Priest give Communion out of Mass of the Dead, he ought to lay aside his black Vestments; and if the Sacristy be not too remote, he should return there for this purpose, and then come back to give Communion. If he wear an Alb, he ought to have the Stole crossed, as at Mass. Bishops alone wear the Stole hanging over the Alb.

\* Baruffaldi in *Rit. Rom.*, tit. 24, § 1, n. 22.

† Mérali, part 2, tit. 10, n. 31, followed by Ben. XIV, *de Sacr. Mis.*, lib 3, cap. 18, n. 11 et 12.

‡ Or white.

poral, the key of the Tabernacle, the Communion cloth, if it be not already prepared; also, the vessel for the purification of the fingers and a Purificator to dry them, or the Priest himself, if the attendant be a Laic, may carry the Corporal and Burse. He gives his cap to the Server, genuflects *in plano*, ascends the Altar, spreads the Corporal, places the Burse on the Gospel side, and takes the Ciborium out of the Tabernacle, making the genuflections prescribed above, n. 127. During this time, the Server unfolds the towel before the communicants, and recites the *Confiteor*. The Priest, having made a genuflection, turns towards the people to say *Misereatur*, &c., and then gives the Communion, observing every thing taught above, n. 122, and following. When he has purified his fingers and locked the Ciborium in the Tabernacle, n. 133, he gives the Blessing, n. 134. The Corporal being folded, he replaces it in the Burse, which he leaves on the flat in the middle of the Altar, putting the key of the Tabernacle on the Burse. After an inclination of the head to the Cross, he descends, makes a genuflection, receives his cap from the Server, puts it on his head, and returns to the Sacristy, his hands being joined, and is preceded by the Server, who carries the Burse, &c.

137. Some observations will naturally find place here. 1°. When Communion is given in the Church, out of Mass, the Blessing with the Ciborium should never be given. I have said *in the Church*, because the Roman Ritual prescribes that after the administration of the Viaticum the Blessing with the Ciborium should be given, but in silence and without any prayer.

2°. The Roman Missal makes mention of wine and x water which are to be presented to those who have communicated, for the purpose of purification. This custom is now only in use at Ordinations, when, after Com-

munion, wine in a Chalice is presented to the Candidates ; each takes a little, and then dries his lips with a Purificator held by the Clerk who presents the wine.

3° The Host reserved for the exposition of the blessed Sacrament ought to be consumed by the Priest immediately after he has received the precious Blood ; and it ought not to be divided for distribution among the Faithful.\*

## ARTICLE XV.

### Of Masses for the Dead.

Although the Celebrant may recite or omit the preparatory Psalms, before low Masses of the Dead ; yet, if he say them, he will terminate each by *Gloria Patri*, and will add *Alleluia* in paschal time, this preparation not being a portion of the Mass and Office of the Dead. The same is to be said of the thanksgiving. In like manner he ought not to omit kissing the sacred Vestments, nor any thing prescribed for Masses *pro vivis*, except the following :—(*Espos.*)

138. The Priest omits the Psalm *Judica* with the *Gloria Patri* ; after *In nomine Patris*, &c., he commences by the Antiphon *Introibo ad altare Dei* ; and as soon as the Server has answered *Ad Deum*, &c., he says *Adjutorium nostrum*, &c., making the sign of the Cross ; then recites the *Confiteor*, and what follows it, as usual.

139. At the Introit, he does not make the sign of the Cross on himself ; but having placed the left hand on the Altar,† he makes with the right a sign of the Cross in the air, as if he were blessing the book. Instead of *Gloria*

\* *S. Charles*, in *Syn. Dioces.* II.

† *Decree of the 7th Sept. 1816.* *Espos.* t. 1, c. 4, n. 3.

*Patri*, after the Psalm, he repeats *Requiem æternam*, &c. He does not say *Gloria in excelsis*.

140. After having recited *Munda cor meum*, &c., he omits *Jube Domine*, and *Dominus sit*, &c. At the end of the Gospel, he does not kiss the book, and does not say *Per evangelica dicta*, or the *Credo*.

141. While saying the Oration *Deus qui humanæ substantiæ*, he does not make the sign of the Cross over the water. At the end of the Psalm *Lavabo*, he omits *Gloria Patri*, and does not say any thing in its stead. He does not incline his head in the Canon, at the name of the Saint of whom there may be office or commemoration on the same day. C. S. R. 12 April, 1823.

142. At the *Agnus Dei*, in place of *miserere nobis*, he says, the first and second time: *dona eis requiem*; the third time, for *dona nobis pacem*, he says *dona eis requiam sempiternam*; and during all this time he keeps his hands joined before him, without resting them on the Altar, and without striking his breast.

143. He omits the first of the Orations before Communion, *Domine, Jesu Christe, qui dixisti Apostolis*, &c.

144. At the end, instead of *Ite, Missa est*, or *Benedicamus Domino*, he says, turned towards the Altar, *Requiescant in pace*, and always in the plural. After having recited the Oration *Placeat tibi*, he kisses the Altar; and, without giving the Blessing, although he may have given Communion, goes to the Gospel corner; where after *Dominus vobiscum*, he says the Gospel *In principio*, as usual; and never any other.

145. It is well to observe that as often as only one Oration is said in Masses of the Dead, the Prose *Dies iræ* should be recited; and that takes place 1<sup>o</sup> on the day of the Commemoration of all the departed Faithful; 2<sup>o</sup> on the day of death and interment; 3<sup>o</sup> on the third



seventh, and thirtieth day, and on the anniversary ; these are called *privileged* days for the Dead.\*

## ARTICLE XVI.

### *Of Low Mass in presence of the blessed Sacrament exposed.*

It is more proper not to celebrate Low Masses at Altars where the blessed Sacrament is exposed, as we see in the *Cærem. Episc.* book 1, ch. 12, § 9 ; where it is observed that such was anciently the discipline of the Church, to which the custom of the Patriarchal Basilics, and the best regulated Churches in Rome is conformable. However, when there are legitimate reasons for celebrating at such Altars, the following ceremonies should be observed with the greatest exactness :—

146. The Priest vests in the Sacristy, and never on the Altar. When he has entered the Sanctuary, or the Chapel where the blessed Sacrament is exposed, he uncovers the moment he perceives it, and if he carry the Chalice, gives his Cap to the Server. Having arrived at the Altar, if he hold his Cap, he gives it to the Server, kneels with both knees on the floor, and inclines profoundly.

147. Having ascended to the Altar, he places the Chalice on the Gospel side, and makes a genuflection on one knee ; and this he does during Mass, whenever he arrives at the middle of the Altar, or quits it, or turns to the people.

148. To come to details, the Priest makes this genuflection,

After having arranged the Chalice and the Corporal on the Altar, before going to open the Missal ;

\* *Esposizione delle sacre Cerim.*, cap. 4. n. 10.

Having returned to the middle of the Altar, before going down ;

Before commencing Mass ;

Having re-ascended to the Altar, before and after *Oramus te, Domine, &c.*

Before saying the *Kyrie eléison* ;

Every time he turns to the people to say *Dominus vobiscum*, and afterwards when he returns to the middle of the Altar.

149. Three things ought to be observed here. 1° If the Priest be already at the middle of the Altar, before turning to say *Dominus vobiscum* or *Orate, fratres*, he first kisses the Altar, then makes the genuflection, and turns towards the assembly ; but if he come from one of the sides of the Altar to the middle, he makes the genuflection on arriving, then having got up he kisses the Altar, and turns for *Dominus vobiscum*. 2° When he says *Dominus vobiscum*, or any thing similar, after the genuflection he only turns partially towards the assistants withdrawing a little from the middle of the Altar towards the Gospel side, in order not to turn his back towards the blessed Sacrament ; having returned to the middle, he makes another genuflection. 3° He makes towards the blessed Sacrament, all the inclinations he would otherwise make towards the Cross. If any *genuflection* be prescribed in the Epistle or Gospel, he makes it also towards the blessed Sacrament ; but he makes the other inclinations which are prescribed during the Gospel, towards the book.

150. He again makes the genuflection, before and after the *Munda cor meum* ;

After the Gospel, when he arrives at the middle of the Altar ;

After the Oblation of the Host, before he goes to put

wine and water into the Chalice ; and after returning to the middle of the Altar, before the Oblation of the Chalice.

151. He also makes it before going to wash his fingers. During this function, he ought to be *in plano*, and to have his face turned towards the people ; and on repairing to this place, he should not turn his back to the blessed Sacrament. Having returned to the middle of the Altar, he makes the genuflection.

152. He makes another before *Orate, fratres* ; and then, instead of making the entire circle, he returns by the same side, and makes a new genuflection:

153. After having taken the Purification, and made a genuflection, he takes the Chalice with both hands, goes to the Epistle corner to receive the Ablution of the fingers laying the Chalice on the Altar as usual ; and having returned to the middle, he genuflects again, and takes the Ablution in the ordinary manner.

154. He also makes the genuflection when he has covered the Chalice, before going to the Epistle corner to recite the Communion ;

Having returned to the middle of the Altar after the Post-communion ;

After the *Ite, Missa est*.

155. If *Benedicamus Domino* be said, he makes the genuflection immediately after *Dominus vobiscum*, and then says *Benedicamus*, turned towards the Altar.

156. To give the Blessing, he kisses the Altar, says *Benedicat vos omnipotens Deus*, then makes the genuflection ; and partially turning towards the people, and withdrawing a little from the middle of the Altar, he continues, (making the sign of the Cross) : *Pater, et Filius, et Spiritus sanctus* ; after which he does not return to the middle, but without a genuflection, and without turning his back to the blessed Sacrament, goes to the

Gospel corner, to read the Gospel according to St. John, or any other, as usual.

157. Commencing the Gospel, he does not make the sign of the Cross upon the Altar, but he ought to make it on the Chart or on the book, or only on himself.\* At these words, *Et Verbum caro factum est*, he makes the genuflection turning a little towards the blessed Sacrament.

158. Having returned to the middle of the Altar, before taking the Chalice, he makes a genuflection, and withdraws a little from the middle, in order not to turn his back to the blessed Sacrament on descending the steps of the Altar. He goes on his knees on the floor, and adores the blessed Sacrament, as before Mass. He then receives his Cap from the Server, and on returning to the Sacristy, covers his head at the place where he uncovered before.†

159. When he gives Communion at this Mass, he makes no change in what is prescribed above, n. 122 and following.

## ARTICLE XVII.

### *Of Low Mass in the presence of a Bishop in his Diocess.*

160. If time permit, the Priest ought to be at the Altar, before the arrival of the Prelate; but he should stand on the Gospel side *in plano*, looking towards that of the Epistle, and wait there, clothed in his sacred Vest-

\* *Espos. delle S. Cerim.* cap. 5. n. 9. This is conformable to the Rubric of the Roman Missal on the last Gospel of the Mass of Holy Thursday, to which a reference may be made.

† The same ceremonies are observed before the blessed Sacrament in a Remonstrance but veiled, or in a Ciborium. C. S. R. 22 Dec. 1753.



ments, and keeping his hands joined, having previously arranged the Chalice and the Missal on the Altar.

When the Prelate arrives he salutes him with a profound inclination, and on receiving a signal to commence\* Mass, he again salutes him; turns a little towards the Altar, and after making the usual reverence in the same place, and position, commences Mass.

161. But if the Prelate arrives at the Altar, before the Priest, the latter whether he holds the Chalice or not, salutes him in his place; then making reverence to the Altar he arranges the usual things upon it, descends *in planum* to the place already described, and saluting the Prelate and the Altar, commences Mass.

162. Reciting the *Confiteor*, in lieu of *vobis fratres*, and *vos fratres*, he says *tibi Pater*, and *te Pater*, turning and inclining profoundly towards the Prelate.

163. When he has said *Oremus*, before ascending to the Altar, he makes another inclination to him, and goes up to the Altar by the middle, saying *Aufer à nobis*, &c.

164. The Gospel being finished, the Server, who ought to be in surplice, carries the book to the Bishop that he may kiss it; the Priest does not kiss it, and omits *Per evangelica dicta*, &c. The Bishop does not bless the water at the Offertory.†

165. The Priest having said the prayer *Domine . . . qui dixisti*, &c., after the *Agnus Dei*, kisses the Altar, then the Instrument of Peace which the Server presents to him, and says *Pax tecum*. Then the Server, having made a genuflection to the blessed Sacrament, and dried the Instrument of Peace, carries it to the Prelate that he

\* It has passed into a custom to commence Mass the moment the Priest has saluted the Prelate. *Esposiz. delle S. Cerim.* cap. 6. n. 3.

† *Cerem. Ep.* lib. 1. cap. 30. n. 3.

may kiss it; after he has kissed it, the Server makes a genuflection before him.

166. For the Blessing, the Priest, having said *Benedicat vos omnipotens Deus*, turns towards the Prelate and makes a profound inclination to him, as if to ask his permission to bless; then turning a little towards the opposite side, he gives the Blessing, saying, *Pater, et Filius, et Spiritus sanctus*. If the Prelate be in the middle, the Blessing is given towards the Gospel side.

167. After the last Gospel, the Priest, remaining in the same place, turns towards the Bishop, makes a profound inclination to him, and waits in the same place until the Prelate has departed. But if he be not to go away, the Priest takes the Chalice, as usual; descends, makes the ordinary salutes to the Altar and the Prelate; and if, returning to the Sacristy, he pass before him, he makes the same inclinations as on coming to the Altar.

168. He observes the same ceremonies before a Cardinal in any place, or a Patriarch or Archbishop in his Province, or Nuncio or Legate Apostolic in the place of his Nunciature or Legation.

169. If he celebrate before any of them out of the place of their jurisdiction, he says Mass as usual, unless that he salutes the Prelate when he passes before him. He can also salute him after the last Gospel, and present to him the Instrument of Peace, if it be the custom. But these honours are not given to Prelates, unless when they are clothed in the habits of their dignity; otherwise, they are supposed to be there *incognito*.\*

\* *Esposiz. delle S. Cerim.* cap. 6. n. 1.

## ARTICLE XVIII.

*On Votive Masses.*

170. A *votive Mass* is one which a Priest celebrates for his own devotion, or to comply with the wishes of the Faithful, if such Mass differ from that of the day, or if it do not accord with the Office. There ought to be a legitimate reason for a votive Mass, and it cannot be said on all days.\* Votive Masses are twofold: solemn† and low.

171. The Masses for the Dead are classed among votive Masses. Low *Requiem* Masses are prohibited on Sundays; Doubles; during the Octaves of Christmas,

\* Although the Mass on Doubles, ought to accord with the Office, there is an exception for Quarter Tense Saturdays, and the Saturday before Passion Sunday, on which a Bishop, if he confer Holy Orders, always says the Ferial Mass. This is an ancient usage, confirmed by many Decrees of the Congregation of S. Rites. These are three in the general Collection: 11 July, 1739, 21 Mar. 1744, 11 Feb. 1764.

† *Missæ votivæ solennes sunt eæ, quæ dicuntur pro re gravi, vel pro publica Ecclesiæ causa, (velut est etiam apud Regulares in eorum Comitibus Generalibus, vel Provincialibus. S. R. C., 19 Maii, 1607.) Manuale Eccl.*

Quæ *Missæ votivæ solennes (pro re gravi,)* celebrari possunt omnibus diebus, exceptis dd. 1mæ. cl. et Dominicis 1mæ. cl. . . insuper feriis Cin., et Maj. Heb., vigiliis Pent. et Nativ. Dom. S. R. C., 27 Mart., 1779.

Hujusmodi *Missæ unica tantum oratione donantur. Si sint pro gratiorum actione, tunc addatur secunda Deus, cujus misericordiæ sub unica conclusione, juxta Missale. Si autem non sint pro re gravi, facienda est commemoratio festi occurrentis. S. R. C. 2 Maii, 1801.*

Epiphany, Easter, Pentecost, and Corpus Christi; on Ash-Wednesday; during Holy Week, and on the Vigils of Christmas, Epiphany, and Pentecost.

172. Votive Masses, generally speaking, are prohibited on days when *Requiem* Masses cannot be celebrated. If the Faithful request a votive Mass to be celebrated on a day when it is not allowed, the obligation is discharged by saying the Mass of the day.

173. One solemn *Requiem* Mass can be celebrated, if the body be present, on all days, except on the more solemn Festivals of first class and of precept, on the Festival of the Titular and on the three last days of Holy Week.\* If an interment occur on such days, and if Mass can be said, the Oration for the Dead is not added after that of the day.

174. The Church considers that more latitude ought also to be given for *saying* the Mass *Pro Sponso et Sponsa* in which the nuptial benediction is conferred. The Decree on this subject, dated the 20th of December, 1783, has been confirmed by Pius VI, on the 7th of January, 1784, and the same Pontiff orders its publication and observance in the entire Catholic world. This is the text:—"In celebratione nuptiarum quæ fit extra diem Dominicum, vel alium diem festum de præcepto, seu in quo occurrat Duplex primæ vel secundæ classis; etiamsi fiat Officium et Missa de Festo Duplici per annum, sive majori, sive minori; dicendam esse Missam pro Sponso et Sponsa, in fine Missalis post alias Missas votivas specialiter assignatam: in diebus vero Dominicis, aliisque diebus festis de præcepto, ac Duplicibus primæ et secundæ classis, dicendam esse Missam de Festo, cum Commemorati-

\* Decrees of 5 July, 1698, 11 Aug. 1736, 29 Jan. 1752, 8 April, 1808.



one Missæ pro Sponso et Sponsa."\* Another Decree of the 28th of February, 1818, referring to this, orders the Rubrics of votive Masses to be observed in the above mentioned Mass; that is, to omit *Gloria in excelsis* and *Credo*, and to say three Orations.

Extat Missa privata de B. M. V. potissimi privilegii, quæ cum Indulto Apostolico a cæcutientibus Sacerdotibus, seu tenuitate visus laborantibus recitatur, quæque singulis anni diebus, nemine excepto, dici potest. S. R. C. 20 Sept. 1806. Et dicenda Missa votiva de B. V. assignata secundum tempus, in qua 2da Oratio erit semper de Sp. S. et 3tia Ecclesiæ, vel pro Papa, sine *Gloria*, et sine *Credo*, etiam in majoribus solemnitatibus, et in fine *Benedic. Dom.* [*Manuale Eccl.*]

Cum vero hujusmodi Sacerdotes devenerint ad omnimodam cacitatem, tunc pro celebrando indigent novo indulto a S. Cong. Concilii ut per decretum S. R. C. 16 Martii, 1805: quo obtento, tunc dicere semper possunt Missam, quæ assignata est a Pent. ad Adventum. S. R. C. 12 Apr. 1823.

Possunt tamen tam isti, quam tantummodo cæcutientes, quando in Ecclesia in qua celebrant, non prohibentur Missæ privatæ defunctorum, dicere Missam de requiem.

Color in istis Missis vot. de B. M. V. erit semper albus, seu conveniens Missæ quæ celebratur. *Man. Eccl.*

17β. In votive Masses, those for the Dead excepted, the Psalm *Judica* and *Gloria Patri* at the *Lavabo* are said, even at votive Masses of the Passion, or of the Cross, which may happen to be celebrated in Passion time. But

\* This Decree has been inserted in the *Rituale Romanum*; it is n. 4266 in the Collection, The other Decree is n. 4394. It is easy to infer that the above Mass cannot be said on days which exclude either the greater or lesser Doubles. For instance, the entire Octave of the Epiphany, the Vigil of Pentecost, &c. [It may be well to add that the commemoration de Sponso et Sponsa has the first place after those of precept. C. S. R., 20 April, 1822.]

*Gloria in Excelsis* is omitted, except at Masses of the Blessed Virgin on Saturday, and at Masses of Angels. It is said at solemn votive Masses celebrated for some weighty cause,\* unless *violet* ornaments are used.

176. Three Orations are ordinarily said :—the first is that of the votive Mass ; the second is that of the Office ; and the third, that which would have been said in the second place in the Mass of the day, unless some Commemoration is to be made. When the blessed Sacrament is exposed, the Oration thereof is always added.† If a votive Mass *de B. V. Maria* be said, the third Oration is *de Spiritu Sancto*. In votive Masses of SS. Peter and Paul, *A cunctis* is never said, but the oration of the B. V. M. *Concede* is used in its place.

177. During Advent, *Alleluia* and its verse are said at votive Masses though not at Ferial ones ; and at the times of Septuagesima and Lent, the Tract is said, though not said at all Ferial Masses in these times.

178. The *Credo* is generally omitted at votive Masses. At solemn Masses *pro re gravi*, it must be sung. The *Credo* is not said in low votive Masses, during an Octave.

179. If the votive Mass have a proper Preface, it is said ; if not, the common Preface is used, or that of the Time or of an Octave, if there be a proper Preface for either. For the *Communicantes*, see the note of num.

77. In votive Masses, the Gospel of St John is always

\* By Masses *pro re gravi* the Congregation of Rites means :—those at which the Bishop, Clergy, Magistracy and people assist. (Dec. of 19 May, 1607.) Clothing or Religious Profession is not to be reckoned among the causes which warrant the singing of a votive Mass of the H. Ghost, on a Sunday or a Double. (Dec. 24 July, 1683.) Rubricists give the same decision regarding the first Masses of newly-ordained Priests, and the Masses of the fiftieth year. *Rit. sac. ad usum Diœc. Mechlin.*

† See second note of n. 51.

said. *White Vestments* are used at votive Masses *De SS. Trinitate, De SS. Eucharistiæ Sacramento, De S. Maria, De Angelis, In Annivers. Elect. seu Consecr. Episcopi, Pro Sponso et Sponsâ*; *red* at Masses *De Spiritu Sancto, De sancta Cruce, De SS. Apost., Pro eligendo S. Pontifice*; *violet* at those *De Pass. D.N.J. C. Ad tollendum Schisma, Pro quâcumque necessitate*, and at the eight other votive Masses which follow in the Missal. At those of Saints,\* the color is the same as on their feasts; and at *Requiem* Masses it is always *black*.

180. We can refer to this Article the Mass which a Priest ought to celebrate in a Church where the Office differs from his own. What Mass then ought a Priest to celebrate where the *Ordo* differs from his own, either with regard to the rite of a feast, or the day on which it is fixed?

181. If he say Mass in a Church, where a Festival is celebrated solemnly, and where there is a concourse of the people, for instance, on the feast of its Patron or on the day of its Dedication, he ought to conform to the *rite* and to the *color* of this Church. He would even do better to say the Mass of such Church. If he celebrate High Mass, on a day of obligation or even on a day when de-

\* *Missæ votiva festorum aut solemnitatum, in quibus veritas, et ritus verborum non violatur, nihil prohibet, quin dici possint; sed quantum fieri potest curare debent Sacerdotes, ut omnes Missæ votivæ ad eos, quæ Missali assignati sunt, reducantur, ne Ecclesiæ ritus ad cujuslibet arbitrium propriæ devotionis prætextu temere mutantur.—Manual. Eccle.*

Qui in Sabbato infra aliquam octavam B. V. M. recitat officium de aliquo sancto eo die occurrente, volens celebrare Missam votivam de B. V. dicere tenetur Missam festivam cum *Gloria*, sed sine *Credo*. *S. R. C., 2 Dec. 1684.* Et qui in Sabbato recitat officium de B. V. celebrare volens Missam de aliquo Sancto, dicenda est sine *Gloria*, et cum *Præfatione* de communi.—ib.

votion attracts a concourse of people, he is obliged to follow, exclusively, the rite of the Church where he is, without paying any attention to the Office he has recited.

182. If he go, through devotion, to say Mass in a Church where the Festival of a Saint is solemnly celebrated, he can say the Proper Mass, if it have been granted to the whole Church ; or if not, he can say the Common. This has been decided, with some exceptions, by many Decrees of the Congregation of Sacred Rites.\*

183. On other days, not celebrated with such solemnity, if the color be the same as that of his own Church, he can say Mass conformably to his Office.

184. If the Office of the place be of Double rite, or if votive or *Requiem* Masses be inconsistent with the Office of the place, he must conform, at least to the color.

If his own Office be of Double rite, he cannot say a votive or *Requiem* Mass, although the Office of the place be compatible with it.†

## ARTICLE XIX.

*What is to be done with the Chalice when a Priest is obliged to celebrate another Mass in a remote Church.*

185. Mass cannot be celebrated, twice, by the same Priest and on the same day, except on Sundays and Festivals, and with the express permission of the Ordinary.

\* See *Traité des SS. Mystères*, ch. 12. n. 5.

† All these rules have been extracted from several Decrees of the Congregation of Rites; 11 June, 1701; 4 Sept. 1745; 7 May, 1746; 29 Jan. 1752; 7 Sept. 1816.



What commonly embarrasses Priests authorised to say two Masses is:—the purification of the Chalice. There is no difficulty when these Masses are celebrated in the same Church, because the Priest uses the same Chalice. But when a Priest celebrates in two different Churches, ought the Chalice, which has been used at the first Mass, be purified, and how, and what is to be done with the Ablution of the fingers? As the Rubric has not contemplated these two cases, it is natural that we find nothing on the subject in the Commentators. We can, then, only refer to what they have laid down concerning the Masses of Christmas Day, and which is connected with the present subject.

186. Gavantus, in his remarks on the Ablution of the fingers at these Masses, says that if the Priest do not take this Ablution himself, another Priest should do so, or it should be thrown into the *Sacrarium*.

Quarti, on the same Rubric, gives an opinion which seems to be singular. Laying down the case that another Priest uses the Chalice with which either of the two first Masses was celebrated, he thinks that the Chalice can be dried with the Purificator, and that this can be done without any irreverence, *siquidem*, says he, *purificatorium ad hoc munus est institutum, nempe ad extergendum calicem à reliquiis sanguinis, vel mixtis cum vino purificationis, ut ordinariè contingit; vel immediatè in seipsis, quando non adhibetur purificatio, ut in casu nostro, quia non est sumenda purificatio*. But he does not say what is to be done with the Ablution of the fingers, because he supposes the Priest to take it at the last Mass which he will celebrate.

187. The Bishop of Ivica, in Spain, giving an account to the Holy See of the state of his Diocess, asks, at the same time, what a Priest ought to do, who is obliged, on

Sundays and Holydays, to celebrate Mass with the same Chalice in two different and remote Churches. The Bishop states that the Priest used to dry the Chalice with tow, and then carry it to the other Church, but that he, on the occasion of his visitation, ordered a second Chalice to be provided, that the irreverence which he believed to exist in this practice might be avoided; and he asks how the Priest ought to purify the Chalice which he uses in the first Church. The Congregation of Rites referred the examination of this difficulty to a Theologian, and having maturely considered the arguments by which he supported the opinion he gave, reproves the use of the two Chalices, as being new in the Church, and wishes that the same Chalice be used at both Masses, according to the practice of Missioners in infidel countries; and adopts the mode suggested by the same Theologian, which is this:—the Priest, without purifying the Chalice at his first Mass, will put on it the Paten and Pall, as is done at the Mass of Christmas night; then covering it with the Veil, which he will fasten around it, he will leave it at the Altar, upon a Corporal, if there be no Tabernacle. He will carry it, when convenient, for the second Mass, at which he will act as at the third Mass of Christmas Day. The Decree is of the 16th of September, 1815.

188. The Rubric of the Missal of Paris, under the Article *de Defectibus*, cap. 3, art. 3, n. 5, prescribes that the Priest who says two Masses should put wine into the Chalice as usual for purification; that he then pour it into the vessel destined to hold the Ablution of the fingers, and that he dry the Chalice with the Purificator. After Mass the Priest is to put the vessel in a suitable place, but not in the Tabernacle, and he will take this Ablution with that of the following day. If, however, he be not to celebrate in the same Church on the following day, he

will pour all into the *Sacrarium*. The Rubric of the Missal of Versailles, 1832, directs a Priest to carry this Ablution in a proper vessel, in order to receive it with that of the Mass which he is going to celebrate in the other Church; and that he do not put it into the *Sacrarium*, unless it be *absolutely* impossible to carry it.

189. This same case is anticipated in some Rituals. The practice of celebrating two Masses being frequent in the Diocese of Langres, M. de La Luzerne in his *Instructions sur le Rituel*, published in 1790, directs the Priest not to put the Ablution into the Chalice, at his first Mass, but to purify his fingers in a vessel for that purpose, and to pour this Ablution into the *Sacrarium*. He will not dry the Chalice, but will place it in the Sacristy on a Corporal, covering it, &c. (*Du Sacrifice de la Messe*, art. 5, n. 471, 6<sup>e</sup>.) The Ritual of Belley, 1830, merely says that the Priest ought to put the two Ablutions into a suitable vessel, and consume them after the second Mass, or on some other day. (3<sup>e</sup> partie de l'*Euchar.*, tit. 4, sect. 11, n. 5.)

190. Rules on this subject are also to be found in the Statutes of many Dioceses. M. de Mazenod, Bishop of Marseilles (*Decrets de 1827*, art. 5), directs a Priest to take a greater quantity of wine for the Ablution than for the Consecration, and after having caused it to pass around the cup, to pour it into a vessel prepared to receive it, and by that part where he had received the precious Blood. This vessel is to be thicker than common glass, neat, and closely covered, and is not to be employed for any profane purpose. The Priest is to take these Ablutions on the following day, at furthest, lest they should *corrupt*. Those of Nîmes, 1835, order the Ablutions, *if they be not received the next day*, to be kept on the *Altar until they become corrupted*, when they are to be



put into the *Sacrarium*. (*De Eucharist.* Annotat 6°. pag. 42.) Finally the Statutes of the Diocess of Bourdeaux, given in 1836, by M. the Cardinal de Cheverus, direct the Priest to carry the Ablutions of the first Mass and take them at the second, if he do not prefer to return for that purpose during the week ; but he never should pour them into the *Sacrarium*. (*Du Service divin*, art. 42.)

191. In Diocesses where nothing has been prescribed, on the subject, any of these means may be adopted, but the practice of carrying the Ablutions in a bottle, appears to be the most liable to accident ; and it is not entirely exempt from the inconvenience which it purposes to avoid, namely, putting some small particles of the sacred species into the *Sacrarium* ; for this inconvenience must be partially found in using a bottle, because some particles will, very probably, remain in it, and must be put into the *Sacrarium* with the water used in cleansing the bottle.

Priests should not be surprised that they are permitted to put the Ablution into the *Sacrarium*, since it was a very general practice, as far as the twelfth century, to wash the fingers in a Chalice different from that used at Mass, or in some other vessel, and to pour this Ablution into the *Sacrarium*, where, also, was sometimes spilled the wine used in purifying the Chalice.

Cardinal Bona and others make particular mention of this custom ; and tell us that in Monastic Churches, they had, at the corner of the Altar, a *Sacrarium*, called, also, *Lavatorium*, over which Priests washed their fingers before taking the purification of the Chalice.\*

\* Bona, *Rer. Liturg.* lib. 2, cap. 20, n. 1.—Le P. Le Brun, *Explic. de la Messe* ; 5 part, art. 9, § 3.—Le Brun-Desmarettes, *Voyage Liturg. de France*, under the name Du Moléon ; pag. 239 and 315.

## ARTICLE XX.

*Errores quæ frequentius in celebratione Missarum  
sunt.*

1. Quidam Sacerdotes celebrant, induti vestibus talaribus absque manicis : ita facere non decet.

2. Gossipium, vel tela ex gossipio et lino constans, aliquandò conspiciendum est in Amictibus, Albis, Altarium Mappis, Corporalibus, Pallis et Purificatoriis.\*

3. Maculatur frequentèr Corporale super quod ponendum est CORPUS DOMINI pulvere tabaci: abstinere ergo debet Sacerdos ab istius usu paulò antequàm paramenta accipiat.

4. Plurimi extremitates tantùm pollicum et indicum in Sacristiâ lavant : præscribit Rubrica manus ante Missam lavandas, et in Sacristiâ.

5. Plurimi etiàm, antequàm sacris vestibus sese induunt, dextrâ Amictum tenentes signant se signo Crucis : fieri debet manu tantùm ; osculantur Albam et Casulam : osculari solummodò debent Cruces super Amictum, Manipulum et Stolum.

6. Sæpe in conspectu apparet sudariolum, quod Cingulo appendit Sacerdos ; et nonnumquam etiam fœdatur pulvere tabaci : nitidum esse debet et a visu semotum.

7. Frequentèr contra Rubricam peccatur, quæ præ-

\* Sac. Rit. Congregatio, generali Decreto, id est, pro universali Ecclesiâ, (Maii 15tâ, 1819,) districtè prohibuit uti, post unum mensem, Corporalibus, Pallis vel Purificatoriis ex aliquâ materiâ quàm ex lino confectis ; et renovationem Amictuum, Albarum et Altaris Mapparum, nisi ex lino, iis tunc temporis in usu atteritis.

Pius VII (die 18vâ ejusdem mensis) hoc Decretum approbavit et confirmavit, mandans omnibus Locorum ordinariis ejus executioni sedulò invigilare.



eipit nihil omninò super Altare ponendum esse nisi quod ad sanctum Sacrificium spectat.

8. De Sacristiâ ad Altare itur, capite nudò: hoc fieri non debet, nisi in iis locis ubi talis consuetudo pro certò sancitur; vel deambulant præcipitanter, oculis vagis, obliti Rubricæ: *oculis demissis, incessu gravi*.

9. Aliqui Corporale ante Missam totalitèr explicant, et ideò parvæ particulæ quæ sæpè in Corporali remanent, Velo desupèr imposito adhærere possunt; alii super pedem Calicis plicaturam anteriorem Corporalis ponunt, quæ praxis etiâ periculosa est: tutissimum est quòd relinquatur Corporale in plicaturis ejus majusculis usque ad oblationam Hostiæ; et in fine Missæ, si debeat Corporale in Altari sistere, eodem modò replicetur, anteriori plicaturâ super quam posita fuerat Hostia sempèr priùs replicatâ.

10. Plurimi dùm ad infimum Altaris gradum descendunt, Cruci dorsum totalitèr convertunt: ut error iste præcaveatur, debeat Sacerdos, factâ Cruci capitis inclinatione, paululùm se subtrahere versus cornu Evangelii, priusquàm descendat.

11. Factâ genuflectione, vel profundâ inclinatione, ante et post Missam, caput aliqui inclinant: hoc fieri non debet.

12. Inchoari non debet versus Psalmi *Judica* priusquàm verum præcedentem finierit Minister. *Amen* dici non debet post *Confiteor*. Dicendo *vobis fratres* et *vos fratres*, sese vertere ad Ministrum non debet Sacerdos in Missis privatis.

13. Aliqui incipiunt *Oramus te, &c.*, priusquàm ad medium Altaris ascendant et desupèr imponant manus: hoc Rubricæ contravenit.

14. Aliquandò Sacerdos osculatur Altare à latere et

15. Inchoare non debet Sacerdos *Kyrie eléison* priusquam ad Altaris medium perveniat et Cruci inclinet.— Contra Rubricam peccatur, quandò dicitur *Kyrie* dùm venit Sacerdos à cornu Epistolæ, vel ita festinanter ut non relinquatur Ministro respondendi locus.

16. Dum sese vertit ad populum, dorsum Altari apponi non debet; oculi modeste sint demissi, non adspicientes quodcumque: contrarium scandalizat.

17. Ante *Munda cor meum* oculos levare obliviscuntur plurimi; vel dùm dicitur, manus super Altare ponunt: hoc à Rubrica prohibetur.

18. Quandò signum Crucis faciunt in librum, ante lectionem Evangelii, non ponunt aliqui sinistram desuper; et postea eandem manum non ponunt infra pectus, dùm signant se; vel finitò Evangelio non osculantur textûs initium sed alibi: Rubricis non obtemperant in his omnibus.

19. Dum legitur Offertorium manus sæpè disjunguntur: clausæ esse debent.

20. Ad Hostiæ vel Calicis oblationem, obliviscuntur quidam oculos levare; vel Crucis signum formant cum Hostiâ seu Calice priusquàm Orationem absolvant: signum istud facere non debent usquedùm dixerint *Amen*.

21. Permitti non debet Ministro ascendere in suppedaneum Altaris ad *Lavabo*, lotio enim iste fit extra Altare.

22. Sæpè incipit Secretam Sacerdos antequàm Minister finierit *Suscipiat*, &c.: expectandum est è contrario à Sacerdote ut respondent *Amen* ad orationem Ministri, et tunc tantùm inchoetur Secreta, omissò *Oremus*.

23. Dicitur *Te igitur* dùm elevantur oculi: dici non debet doncè Sacerdos profundè inclinaverit et manus super Altare posuerit.

24. Manus sæpè non junguntur antequàm signa

Crucis fiunt super Calicem et Hostiam : priùs jungi debent, ut in Missali notatur.

25. Aliqui incipiunt utramque *Memento*, clarâ vel mediocri voce : dicendum est submissâ voce.

26. Dicendo *Hanc igitur*, &c., pollices aliquandò tenentur infra manus : debent esse supra manus.

27. Plurimi consecrationis verba magnò conatu proferunt, et caput movent ad quodvis verbum : hæc *aliâ quàm submissâ voce* dicere magnoperè cavendum est.

28. Aliqui Sacerdotes non ponunt cubitus super Altare, quod Rubricæ contravenit ; vel Albæ manicis Corporale tangunt, et ita parvas particulas frequentèr auferunt.

29. Ad Calicis consecrationem non decet os super cuppam tenere, quasi verba intra Calicem proferre.

30. Hostiæ vel Calicis elevatio quandoquè non fit per lineam rectam super Corporale ; et peccatur contra Rubricam si oculi non aspiciant utrumque dùm elevantur.

31. Verba *Hæc quotiescumque*, &c., dicenda sunt quandò Calix, immediatè post consecrationem, super Altare deponitur, et non in elevatione.

32. Dicendo *Nobis quoque peccatoribus* aliqui caput inclinant ; alii paulùm vertunt ad populum : rectum esse debet corpus, et nihil moveatur nisi manus pectus percutiens.

33. Manus aliquando super Corporali non extenduntur dùm dicitur *Per omnia sæcula sæculorum* ante *Pater noster*, vel non junguntur ad *Præceptis salutaribus*, &c., erratur utrimquè.

34. Tantâ celeritate frangitur Hostia quòd particulæ quandoquè cadunt super pedem Calicis vel partem Corporalis posteriorem, et ordinariè amittuntur.

35. Ad *Domine, non sum dignus*, quidam Sacerdotes Altari innituntur, vel partim sese vertunt ad populum : hæc contra Rubricam. Multi brachium extendunt ut pec-

said. *White Vestments* are used at votive Masses *De SS. Trinitate, De SS. Eucharistiæ Sacramento, De S. Maria, De Angelis, In Annivers. Elect. seu Consecr. Episcopi, Pro Sponso et Sponsâ*; *red* at Masses *De Spiritu Sancto, De sancta Cruce, De SS. Apost., Pro eligendo S. Pontifice*; *violet* at those *De Pass. D.N.J. C. Ad tollendum Schisma, Pro quâcumque necessitate*, and at the eight other votive Masses which follow in the Missal. At those of Saints,\* the color is the same as on their feasts; and at *Requiem* Masses it is always *black*.

180. We can refer to this Article the Mass which a Priest ought to celebrate in a Church where the Office differs from his own. What Mass then ought a Priest to celebrate where the *Ordo* differs from his own, either with regard to the rite of a feast, or the day on which it is fixed?

181. If he say Mass in a Church, where a Festival is celebrated solemnly, and where there is a concourse of the people, for instance, on the feast of its Patron or on the day of its Dedication, he ought to conform to the *rite* and to the *color* of this Church. He would even do better to say the Mass of such Church. If he celebrate High Mass, on a day of obligation or even on a day when de-

\* *Missæ votiva festorum aut solemnitatû, in quibus veritas, et ritus verborum non violatur, nihil prohibet, quin dici possint; sed quantum fieri potest curare debent Sacerdotes, ut omnes Missæ votivæ ad eos, quæ Missali assignati sunt, reducantur, ne Ecclesiæ ritus ad cujuslibet arbitrium propriæ devotionis prætextu temere mutantur.—Manual. Eccle.*

Qui in Sabbato infra aliquam octavam B. V. M. recitat officium de aliquo sancto eo die occurrente, volens celebrare Missam votivam de B. V. dicere tenetur Missam festivam cum *Gloria*, sed sine *Credo*. *S. R. C., 2 Dec. 1684.* Et qui in Sabbato recitat officium de B. V. celebrare volens Missam de aliquo Sancto, dicenda est sine *Gloria*, cum *Præfatione* de communi.—*ib.*



votion attracts a concourse of people, he is obliged to follow, exclusively, the rite of the Church where he is, without paying any attention to the Office he has recited.

182. If he go, through devotion, to say Mass in a Church where the Festival of a Saint is solemnly celebrated, he can say the Proper Mass, if it have been granted to the whole Church; or if not, he can say the Common. This has been decided, with some exceptions, by many Decrees of the Congregation of Sacred Rites.\*

183. On other days, not celebrated with such solemnity, if the color be the same as that of his own Church, he can say Mass conformably to his Office.

184. If the Office of the place be of Double rite, or if votive or *Requiem* Masses be inconsistent with the Office of the place, he must conform, at least to the color.

If his own Office be of Double rite, he cannot say a votive or *Requiem* Mass, although the Office of the place be compatible with it.†

## ARTICLE XIX.

*What is to be done with the Chalice when a Priest is obliged to celebrate another Mass in a remote Church.*

185. Mass cannot be celebrated, twice, by the same Priest and on the same day, except on Sundays and Festivals, and with the express permission of the Ordinary.

\* See *Traité des SS. Mystères*, ch. 12. n. 5.

† All these rules have been extracted from several Decrees of the Congregation of Rites; 11 June, 1701; 4 Sept. 1745; 7 May

What commonly embarrasses Priests authorised to say two Masses is:—the purification of the Chalice. There is no difficulty when these Masses are celebrated in the same Church, because the Priest uses the same Chalice. But when a Priest celebrates in two different Churches, ought the Chalice, which has been used at the first Mass, be purified, and how, and what is to be done with the Ablution of the fingers? As the Rubric has not contemplated these two cases, it is natural that we find nothing on the subject in the Commentators. We can, then, only refer to what they have laid down concerning the Masses of Christmas Day, and which is connected with the present subject.

186. Gavantus, in his remarks on the Ablution of the fingers at these Masses, says that if the Priest do not take this Ablution himself, another Priest should do so, or it should be thrown into the *Sacrarium*.

Quarti, on the same Rubric, gives an opinion which seems to be singular. Laying down the case that another Priest uses the Chalice with which either of the two first Masses was celebrated, he thinks that the Chalice can be dried with the Purificator, and that this can be done without any irreverence, *siquidem*, says he, *purificatorium ad hoc munus est institutum, nempe ad extergendum calicem à reliquiis sanguinis, vel mixtis cum vino purificationis, ut ordinariè contingit; vel immediatè in seipsis, quando non adhibetur purificatio, ut in casu nostro, quia non est sumenda purificatio*. But he does not say what is to be done with the Ablution of the fingers, because he supposes the Priest to take it at the last Mass which he will celebrate.

187. The Bishop of Ivica, in Spain, giving an account to the Holy See of the state of his Diocess, asks, at the same time, what a Priest ought to do, who is obliged, on

Sundays and Holydays, to celebrate Mass with the same Chalice in two different and remote Churches. The Bishop states that the Priest used to dry the Chalice with tow, and then carry it to the other Church, but that he, on the occasion of his visitation, ordered a second Chalice to be provided, that the irreverence which he believed to exist in this practice might be avoided; and he asks how the Priest ought to purify the Chalice which he uses in the first Church. The Congregation of Rites referred the examination of this difficulty to a Theologian, and having maturely considered the arguments by which he supported the opinion he gave, reproves the use of the two Chalices, as being new in the Church, and wishes that the same Chalice be used at both Masses, according to the practice of Missioners in infidel countries; and adopts the mode suggested by the same Theologian, which is this:—the Priest, without purifying the Chalice at his first Mass, will put on it the Paten and Pall, as is done at the Mass of Christmas night; then covering it with the Veil, which he will fasten around it, he will leave it at the Altar, upon a Corporal, if there be no Tabernacle. He will carry it, when convenient, for the second Mass, at which he will act as at the third Mass of Christmas Day. The Decree is of the 16th of September, 1815.

188. The Rubric of the Missal of Paris, under the Article *de Defectibus*, cap. 3, art. 3, n. 5, prescribes that the Priest who says two Masses should put wine into the Chalice as usual for purification; that he then pour it into the vessel destined to hold the Ablution of the fingers, and that he dry the Chalice with the Purificator. After Mass the Priest is to put the vessel in a suitable place, but not in the Tabernacle, and he will take this Ablution with that of the following day. If, however, he be not to celebrate in the same Church on the following day, he



will pour all into the *Sacrarium*. The Rubric of the Missal of Versailles, 1832, directs a Priest to carry this Ablution in a proper vessel, in order to receive it with that of the Mass which he is going to celebrate in the other Church; and that he do not put it into the *Sacrarium*, unless it be *absolutely* impossible to carry it.

189. This same case is anticipated in some Rituals. The practice of celebrating two Masses being frequent in the Diocese of Langres, M. de La Luzerne in his *Instructions sur le Rituel*, published in 1790, directs the Priest not to put the Ablution into the Chalice, at his first Mass, but to purify his fingers in a vessel for that purpose, and to pour this Ablution into the *Sacrarium*. He will not dry the Chalice, but will place it in the Sacristy on a Corporal, covering it, &c. (*Du Sacrifice de la Messe*, art. 5, n. 471, 6<sup>o</sup>.) The Ritual of Belley, 1830, merely says that the Priest ought to put the two Ablutions into a suitable vessel, and consume them after the second Mass, or on some other day. (3<sup>e</sup> partie de l'*Euchar.*, tit. 4, sect. 11, n. 5.)

190. Rules on this subject are also to be found in the Statutes of many Dioceses. M. de Mazenod, Bishop of Marseilles (*Decrets de 1827*, art. 5), directs a Priest to take a greater quantity of wine for the Ablution than for the Consecration, and after having caused it to pass around the cup, to pour it into a vessel prepared to receive it, and by that part where he had received the precious Blood. This vessel is to be thicker than common glass, neat, and closely covered, and is not to be employed for any profane purpose. The Priest is to take these Ablutions on the following day, at furthest, lest they should *corrupt*. Those of Nîmes, 1835, order the Ablutions, *if they be not received the next day, to be kept on the Altar until they become corrupted, when they are to be*



put into the *Sacrarium*. (*De Eucharist.* Annotat 6<sup>o</sup>. pag. 42.) Finally the Statutes of the Diocess of Bourdeaux, given in 1836, by M. the Cardinal de Cheverus, direct the Priest to carry the Ablutions of the first Mass and take them at the second, if he do not prefer to return for that purpose during the week ; but he never should pour them into the *Sacrarium*. (*Du Service divin*, art. 42.)

191. In Diocesses where nothing has been prescribed, on the subject, any of these means may be adopted, but the practice of carrying the Ablutions in a bottle, appears to be the most liable to accident ; and it is not entirely exempt from the inconvenience which it purposes to avoid, namely, putting some small particles of the sacred species into the *Sacrarium* ; for this inconvenience must be partially found in using a bottle, because some particles will, very probably, remain in it, and must be put into the *Sacrarium* with the water used in cleansing the bottle.

Priests should not be surprised that they are permitted to put the Ablution into the *Sacrarium*, since it was a very general practice, as far as the twelfth century, to wash the fingers in a Chalice different from that used at Mass, or in some other vessel, and to pour this Ablution into the *Sacrarium*, where, also, was sometimes spilled the wine used in purifying the Chalice.

Cardinal Bona and others make particular mention of this custom ; and tell us that in Monastic Churches, they had, at the corner of the Altar, a *Sacrarium*, called, also, *Lavatorium*, over which Priests washed their fingers before taking the purification of the Chalice.\*

\* Bona, *Rer. Liturg.* lib. 2, cap. 20, n. 1.—Le P. Le Brun, *Explic. de la Messe* ; 5 part, art. 9, § 3.—Le Brun-Desmarettes, *Voyage Liturg. de France*, under the name Du Moléon ; pag. 237 and 315.

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